

THE  
MIRROR OF  
Mans lyfe.

Plainely Describing, what  
weake mould wee are made  
of: what Miseries we are  
subject vnto: how vncer-  
taine this lyfe is: and  
what shall be our  
ende.

*Englisbed by H. Kirton.*



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To the right Honorable, and  
his singular good Lady, the Lady *Anne*,  
Countesse of Pembroke, mother  
vnto the Honorable Lord *Compton*,  
H. K. wisheth all honor and  
long life.

**T**O auoide the fault of ingratitude, amongest the old Philosophers, beeing accompted one of the greatest : I thought it good (right Honorable) to dedicate this Booke vnto you, as a token or argument of my good will, rather remembring, than requiting your bountifull curtesie. The which Booke was written aboue three hundred and three score yeares past, entituled *The misery of Man*: The contents whereof, if with deepe and due iudgement we doe consider, we shall easilie find great cause to make a retchlesse accompt of al worldly pompe and vanity : and that for great causes. For, our life, in hir first entrie into this worlde, is encountered with three Capitall enemies, *Paine, Care, and Sorrow*: *Paine*, biddes the body battaile: *Care*, continueth the skirmish : & *Sorrow* giueth the Victory : It is a greuous thing to behold our first entertainment, so displeasantly entreated; we lament in the first minute, and rue to the last moment. No sooner borne, but straight bound hand & foot, and cast into the Cradle as into a Prison, where wee lye long time fast fettered in the feeblenessie of our own flesh. Then enter wee into the warres that holy *Iob* speaketh of, where he saith : The life of man is but warfare, For there is no part of mans age that he passeth ouer, in the which he hath not some combate to fight. The first conflict which we are to endure, is infancie, in the which time we labour with the lacke of Reason, and fight with our owne follie, not knowing where we are, ne what we are, ne whence, nor for what we come. The, after a time, we haue to strue with



## THE EPISTLE.

with our hands and feete, vsing the to learne their duties. And in this conflict we do continue vntil the age of seauē yeares, all the which time we are feeble, weake, & without iudgement or reason, not able to helpe our selues. These yerres ouerpasse, we war vnder the feare of the rod in spending time to learne some liberall Science, or else some other Mechanicall Art, whereby we may either aspire to some high estate, or else procure our necessary sustenance. In the third part of our age, we enter into a most perillous skirmish, fighting against the desires of the flesh against fond affections, & vaine imaginations, which causeth the mind to be vnconstant, and to bee carried away with sundry fancies. Fourthly, we haue to encounter with Manhood. In this warfare, we beare some countenance in the common wealth, ambitiously seeking after Honour & Estimation, and couetously affecting welth and riches. To this age is incident the charge of wife and children, the maintenaunce of our familie, and care of posteritie. After all these followeth the maine battaile, which neuer taketh peace with vs, vntil our dying day. In this felde, we receiue many wounds which neuer can be cured: as bleared eyes, trembling hands, gowtie feet, deafe eares, wrinkled browes, leane cheekes, loathsome breath, baldnesse, corruption of stomacke, with many moe miseries infinite, which neuer rest to vanquish the bodie with furious assaults, ne to disquiet the mind with troublesome thoughts and to wound the conscience with the remembraunce of things past. And furthermore, such is the unhappie losse of life, that those things which wee most greedily desire, as honor, riches, and pleasures, we leaue them againe speedily, and in our greatest daungers, they doe vs no good. Therefore the wise Philosopher, being demanded what was the greatest thing in the world? answered, it was the valiant hart of a man, that could contemne and lightly esteeme the high and mightie things of the world. For honor and dignitie hath no assurance, and in Fortunes fauor no stabilitie. Philip King of Macedone obtayned in one

## THE EPISTLE

Daye three notable Victories. After the which he is said  
 to haue kneeled downe vpon the grounde, holding vp his  
 hands vnto the heauens, crying out in this wise: O Lady  
 Fortune most vncertaine, O my happie destinies, I hum-  
 blie beleech you, that after this great honour and glorie  
 which you now haue giuen me, you woulde moderate &  
 temper the troubles and afflictions, which in time to come  
 you will lay vpon me. For commonly, great Prosperitie is  
 a Messenger to greuous Calamitie, and nothing in this  
 life is certayne or sure, As Socrates affirmed when hee  
 saide, that the certaineest thing in this worlde was, that  
 all things were vncertaine, It is written, that diuers Cap-  
 raynes came to Agesilaus, and requested him to walke vp  
 vnto the hill called Olympus, where (said they) you shal  
 see great wealthie Merchauntes, vttering a worlde of ri-  
 ches, and pretious Iewels, His aunswere was this: If I  
 could buy or sel, yea, or exchange there sorow for mirth,  
 sickenesse for health, death for life, I would then go thi-  
 ther, and spend all that I haue: but I see (quoth he) that  
 the buyers and sellers, yea, and the very things themselues,  
 are condemned to die and to perish: wherfore, neyther  
 the sight of any thing, nor the obtayning of any thing  
 there, can better mine estate, or helpe me at the houre of  
 death, when I must creepe into my Graue: for, although  
 Honor, Wealth, and Riches, beare great rule amongst  
 men, yet they preuaile not against death, To verifie the  
 same, I could wish (right Honorable) other testimonie,  
 than the lamentable funerals of your louing daughter, the  
 Lady Compton, lately disceaased: of whome, I will for-  
 beare to speake much, least the greene memorie may rue-  
 fully renew your fore-passed sorrowes. In whom, whiles  
 she was, what might be wished, that she wanted? Shee  
 was indued with all excellent gistes, as Beautie, Vertue,  
 and Fortune: Her Vertues were passing, and made her  
 comorable with any of her equalle: Her Beautie was  
 singular, and made her most amiable, What greater For-

tune,

## DEDICATORIE.

more than to be noble borne, and to liue in Honour? She feared G O D, she loued her Prince, shee hated Vice, and swallowed Vertue: she pitied the miserie of the afflicted, she releued the necessitie of those that wanted, she was the daughter of true Nobilitie, the mirror of al Curtesie, the Mistresse of all Modestie. To be short, she did well, and dyed well. Yet, neither noblenesse of Byrth, nor yet the giftes of Nature or Fortune, could keepe her with vs, when death would haue her. Thus you may see, howe loathsome our life is, and howe vncertaine the transitorie things of this world are. I holde him most wisest, that so lyueth, as though he should alwayes die. There came one vnto Diogines, and saide: O what a miserable thing it is, to liue in this worlde: vnto whome hee answered. my friend, you are deceiued, for it is no miserie for a man to liue, but it is a miserable thing, for a man to liue euill. Whose answer we shall finde most true, when we shall be called to make an accompt of our Bayliwickes. For we haue here no mansion place: beeing made or created of two natures, whereof the one is mortall, and ruleth here for a time, where flesh and bloud beareth the sway: The other is celestiall, which giueth feeling, vnderstanding and iudgement, vnto the earthly or mortall substance: of the which, if it bee vndefiled in this life, they both shal inhabite that place of perpetuall blisse, they shall receiue heauenly giftes and vertues, they shall accompanie with Angels, they shall in a moment, see from the one end of the world vnto the other, they shall penetrate the Hea- uens, and beholde the throne of Gods Maiestie, where shal bee such ioy, as no heart can thinke, nor tongue expresse. And so, crauing pardon for this my bold attempt, I leaue you vnto the  
Almightie, who alwayes  
in honor preserue  
your estate.



# A Table contayning the effect of this present Treatise.

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# THE MIRROR of mans life.

## *The first Booke.*

Of the myserie of mankinde;  
Chap. I.



If the Prophet *Jeremie* Hiera. 20.  
whō God blessed or sancti-  
fied in his Mothers  
wombe, did crie out and  
pronounce of himself these  
wordes: Why came I.

out of my mothers womb to behold with  
mine eyes the labour and sorowe of the  
worlde, and that my dayes should be con-  
sumed in confusion: if (I say) that holy  
Prophet did speake this of himself, what  
then shall I say, whom my mother hath  
brought forth in sinne: Truly I may  
well crie out, woe is mee: and with most  
lamentable voyce may saye, O mother  
why hast thou brought mee forth the child  
of bitternesse and sorowe: why did I not  
ende my dayes in my mothers wombe:  
wherefore did I not perishe as soone as I  
came into the worlde: why was I recei-  
ued in my mothers lap, fedde and nouris-

Iob. 31.

B.

hed

shed with her pappes, being bozne to destruction, and to be the foode of fire: would to God the place of my creation had bene my graue, and the house of my euerlasting conception: For then I should haue bene as though I had not bene at all, transferred from Byrth to Buriall. Who will therefore giue a fountaine of teares vnto mine eyes, that I may bewaile the miserable entrie or coming of man into the worlde: the faultie and guiltie proceeding of man in his conuersation: and the damnable or dangerous departure of the soule of man from the bodie: I will therefore with teares consider and declare whereof Man is made, what his doyngs are, and what perhappes shall become of him after this life. Cruely Man is made of Earth, conceived in Sinne, and bozne to paine. He doth commit in this life, wicked and shrowde turnes, which bee not lawfull: foule and vncleane actes, which bee not decent: and vaine things which are not expedient. Through his wickednesse he shal become foode to the fire, meat for wormes, and a lumpe of Putrification loathsome to beholde. I will expound

It more plainely. Man is made of dust,  
 of claye, of ashes: he is conceived in the  
 wanton desire of fleshly lust, in the heate  
 of carnall appetite, in the soule delight of  
 Lecherie, and which is worse, in the  
 spotte of Sin. He is bozne a seruaunt to  
 labour, feare and sorowe: and (which is  
 more miserable) a subiect to death. His  
 doings are for the most part, dangerous,  
 whereby he either offendeth God, hurteth  
 his neighbours, or impayreth himselfe.  
 He practiseth vnseemely, and vn honest  
 thinges, whereby he procureth infamie,  
 defileth his conscience, and dishonesteth  
 himselfe. He occupieth himselfe in vaine  
 thinges, whereby he doth neglect matters  
 of importaunce: he doth despise thinges  
 which bee for his profite, and nothing re-  
 gardeth thinges which be necessarie. He  
 shall become Chaffe to the fire which  
 alwayes doeth burne vnquenchable: He  
 shall bee meate for the Worme, which  
 alwayes doeth gnawe, and deuoure: and  
 in fine, he shall be an immortall masse of  
 Putrifaction, heaped full of horroz and  
 loathsomnesse.

What shall  
 become of  
 Man.



Of the vile and base matter whereof man  
is made, Chap. 2.

en. 2.

ecclesiasti. 2.  
booke of  
the Prea-  
cher.

**G**OD hath made man of the slime of the earth, which is more base than be the other Elements, as it doth appere by the second Chapter of *Genesis*. For he made y<sup>e</sup> Planets & Stars, of the Fire: the blasts & winds he created of the Ayre: the Fishes & Birds of y<sup>e</sup> Water: but Man & Beasts he did forme of the Earth. Therefore, if mā do consider those things which be made of Water, he shall finde his substance vile and base: if he haue respect to those liuing things which are created of the ayre, he shal acknowledge himselfe most abiecte of all. He shall not compare himselfe with heavenly thinges, neyther shal he presume to pfer himselfe before earthly creatures, for that he findeth his owne substance not far differing from the sauage or brute beasts, and shal acknowledge himselfe like vnto them. For we euidently see the death of men and beastes is al one, the condition of them both is equall, & man can do no more than y<sup>e</sup> beast in this respect: they be made of earth, and they do both retorne again into the earth.

These

These be the words of the wise King *Salomon*. Wherefore to conclude, what other thing is man, but clay & ashes? Here vpon doth Man say vnto God. Remēber I beseech thee O Lord, that thou hast made me like clay, & wilt reduce me into dust. And herevpon doth God say again vnto man, thou arte Dust, and shalt returne againe into Dust. I am cōpared (saith holy *Iob*) to clay, and likened to embers and ashes. Clay is made of Water & Dust, both of them remayning, but ashes are made of wood and fire, both of them consuming or decaying. The Myserie is manifest, but to be declared moze plainer in an other place. Wherefore then doste thou waxe proude or insolent O thou clay? or why dost thou extoll and magnifie thy selfe O thou duste? and wherevpon mayest thou boast, beýng nothing but ashes?

Man is  
clay and  
ashes.

*Iob. 10.*

*Gen. 3.  
Iob. 1.*

The corruption of mans Conception.

Chap. 3.

**T**hou mayst perhaps refute these former reasons after this superficiall sorte, saying, that Adam was made of the slime of the earth, and that thy beýng is from the sēde of Man. True it is thou

B. 3.

sayest:

Man is made  
in vncleane  
seede,  
Job. 14.

e

Psalm. 50.

Conception  
of two.

ee  
de  
ic  
ic

saieſt: but yet was Adam made of a pure  
and maidenly Earth, and thou arte crea-  
ted of an vncleane and corrupt ſeede. And  
who can make him cleane which is con-  
ceyued of an aduſtred and deſiled ſeede:  
or what is Man, that hee ſhoulde ſeeme  
pure and vndefiled, and that being borne  
of a Woman, hee ſhoulde appeare iuſt:  
For behold (ſaith the Prophete Dauid)  
I am conceyued in wickedneſſe, and my  
mother hath brought mee forth in ſinne:  
Not in one ſinne onely, nor in one kinde  
of offence, but in a multitude of iniqui-  
ties: That is to ſay: in the Iniquities  
and Sinnes of others. For, Concep-  
tion is of two ſortes. The one is of  
Seedes: and the other of Natures. The  
former Conception is to be vnderſtan-  
ded, in offences perſonally committed:  
the ſeconde is, in offences contracted or  
taken by others. The Parentes do com-  
mitte offence in the former conception:  
and the Childzen doe incurre offence in  
the ſeconde. For who knoweth not, that  
carnall knowledge (although it be in  
Marriage) cannot be had without y<sup>e</sup> mo-  
tion of the fleſh, without the heate of car-  
nall



shall desire, and without the foule delight of wanton lust. Whereby the seedes conceived are adulterate, defiled and corrupt: Of the which, the soule or life at the length, poured into the body, doth gather the spot of Sin, the blemish of Offence, and the corruption of Iniquitie, like as an euill seasoned Vessel popsoneth good liquor, or as that which is unclean, defileth the contrary. For the soule of a man hath thre naturall operations or vertues. The first is, the vse of reason, to the ende it may discerne good from euill. The second is an aptnesse or inclination to dislike, that thereby it may shun or decline from that which is euill. The thirde is a disposition or pronenesse to affecte, that thereby it may desire & like that which is good. These thre effects or vertues are in man from byrth greatly altered & obscured by thre contrary vices. For the vse of reason is miscaried by ignorance. & it cannot discerne & good from & euill. The inclination to dislike or to be offended with & which is euill, is headlong hurled down by & furie of anger, which causeth the refusal oftentimes of that which is good: And the

The vertues  
of the soule

la  
ri  
ed  
ob

delictum.

peccatum.

ca

or  
ftThe nour-  
ishment  
of Sinne.

affection to couet or desire that which is good, is wholly ouerthrowne through y<sup>e</sup> desire of euil. The first of these vertues or operations bringeth forth offence, which consisteth in omitting, & in Latine is called *Delictum*. The last bringeth forth sin or trespasse, which doth consist in committing, and in Latine is called *Peccatum*. The third, (meane betwixte them both) bringeth forth both *Delictū* & *Peccatum*. For this word *Delictū* signifieth nothing else, but to omitte that which ought to be done: & this word *Peccatum* doth import the doing of that which ought not to be done. These three vices do spring through the corruptiō of our flesh. For in the carnall acquaintaunce betwixt man and woman, the deepe consideration and force of reason is couered and suppressed, & in stead thereof, ignorance taketh place: the flame of fleshly delight is kindled, whereby hir furie more encreaseeth: the great desire of pleasure is satiate, by the which concupiscence is engendred. This is the Tyrant of the flesh, the law of the members, the nourishment and inflammation of Sin, the languishing and feeblenesse of nature,

and

and the foode of death. No man is bozne without it: which if at any time we happily passe ouer, not yelding thereunto, yet doth hir foze alwaies remaine actually grafted in our fleshe: for, if we shall say, we haue no sin, we deceiue our selues, and the truth is not in vs. 1. Iohn. 1. O graeuous necessitie, and vnfortunate estate of man, Rom. 5. before we can sinne, we are fastened and linked to sin: And before we can offend, we are bound with offence. By one man, sinne entered into the world (sayth Saint Paule) & through sin, death hath gone ouer all men. Hier. 31.  
Ezech. 18. Did not our fathers eate the bitter Grape (say the Prophets) and are not the teeth of their childezen set on edge therewith?

Of the feeblenesse and weaknesse of  
the yong Infant. Chap. 4.

**W**hy then is light giue to this pore wretch, and life to them which liue in bitternesse of the soule: happy are they which died before they were bozne, seeing death before they knew what life is. Monstrous  
children. For some come into this worlde so deformed and monstrous, that they seeme rather to be abominations than men: for  
B. b.                      whome



whome peradventure it had bene better  
 prouided, if they had neuer come in sight,  
 because they are set forth to bee beholden  
 as monsters. For many of the are bozne  
 dismembred and corrupt in their senses,  
 to the heauines & sorrow of their friends  
 to the ignomie of their parents, & to the  
 rebuke of their kinsfolkes. To what end  
 should I speake this particularly of some,  
 seeing, that generally we be all bozne im-  
 potent, without knowledge, without  
 speech, & without strength: We come into  
 this world, lamenting, feeble, faint, disse-  
 ring little from brute beastes, yea, in  
 worse case than they be in many respects.  
 For they as soone as they come forth, doe  
 by and by march and goe forwardes: and  
 we can not onely goe vpright vpon our  
 feete, but being crooked, are not able to  
 creepe without handes.

the imbeci-  
 tie of all In-  
 fantes and  
 children.

Of the paine of the chilles byrth, and of his  
 pitifull crying out. Chap. 5.

**W**E be al bozne yelling and crying, to  
 the end we may expresse our misery:  
 For the manchild newly bozn cryeth, A:  
 the female E: so that al cry, A or E: which  
 commeth from *Eua*. And what is *Eua*, but

as

that this  
 word *Eua*  
 sh<sup>h</sup>th signifie

As much to say as *Heu, Ha*: which importeth alas, or fie vpon me. For these words be both Interiections of him that sorroweth or lamenteth, expressing the greatnes of his grief. Wherevpon our first mother before her sin committed in Paradise, was called *Virago*, but after shee had sinned, she wel deserued to be named *Eua*: at the which time, she heard God say vnto her: Thou shalt bring forth thy child in paine and sorrow. For there is no paine like to the griefe of a woman labouring with childe. Wherefore *Rachel* through the exceeding great paine of trauell with her childe, departing out of this lyfe, on her death bed named her Sonne *Benoni*, which is as much to say, as y<sup>e</sup> child of sorrow and paine. The wife of *Phinees* though sodaine panges coming vpon her, was deliuered of a childe, and both of the died, as it were at an instant, yet in the very point of her death, shee called her chylde *Icabod*: which is to say, the chylde of no glory. But as he which escaped after shipwracke is glade, so the Woman when she is in trauel, is sad, but after she is deliuered, remembreth no more her pain,

for

Gen. 1.

Gen. 35.

1. Reg. 4.

Iohn. 16.

he mis-  
of the  
oman  
at brin-  
th fourth  
alde,

for ioy that there is brought forth a rea-  
sonable creature into the world. Then to  
conclude, she conceiueth hir childe in vn-  
cleannesse, she bringeth it forth with hea-  
uinesse & sorrowe, shee nourisheth it with  
anguishe and payne, shee keepeeth it with  
continuall care and feare.

Of the nakednesse of Man.  
Chap. 6.

teacher. 5.

he  
ie  
in  
al

ab. 1.

Tim. 6.

**N**Aked cometh he out of his mothers  
wombe into this world, and naked  
shall he retorne againe from hence: he co-  
meth poore, and shal retorne again poore:  
For I came naked oute of my mothers  
wombe (saith Job) and out of this worlde  
I shall retorne naked againe: we broughe  
nothing (doubtlesse) into this worlde, be-  
cause we can take nothing with vs out  
of it. If any man goe out of the worlde  
clothed, let him consider what kind of ap-  
parell he brought into it, which willing-  
ly I will passe ouer, as a thing vnde-  
cent to be spoken, and vnseemely to be heard.

What fruite Man bringeth forth.  
Chap. 7.

Ph  
or  
bz

**O** Most vile, unworthie & miserable  
condition of man: O vnseemely and  
wretched



wretched estate. Search out diligently, & make serious inquisition of the hearbes and trées: they doe of themselves bring forth flowers, boughes, and fruites, and thou miserable wretch bringst forth nits, lice, and wormes: They do of their owne nature yelde Oyle, Wine, & Balme, but thou utterest things displeasing and odious: they do send forth from them swæte and pleasant odours: thou, lothsome and vnpleasant smells: such as the tree is, such is the fruit, for an euil tree cannot bring forth good fruit. And what is man according to his forme, but a certaine tree turned vpside downe: whose rootes be the haire, whose trunk is the head with the necke, whose stocke is the breaſt with the belly, the boughes be the armes with the legges, the leaues be the fingers with the ioyntes. This is the leafe which is tost with euery wind: this is the tree that is ouerthrowne with euery blast: & this is the stub which is dried vp with the Sun.

The fruites  
of hearbes  
and trees.

Mat. 3.

Mark. 8.  
A man is a  
tree turned  
vpside  
downe.  
Iob. 14.

Of the incommodities of olde age, and short-  
nesse of life, Chap. 8.

**I**n the first beginning of mans estate,  
wee reade, that man liued nyne hun-  
dred

Gen. 6.

Sal. 80.

Iob. 10.

ibidem 9. &

7. & Esa 30.

ibidem. 14.

The infirmie  
of the old  
man.

Dyeth yeres and moze: but the life of man declining by little and little: God said vnto Noe, my spirite or breath shall not remaine alwayes in man, for that he is fleshy & hys dayes shalbe an hundred and twenty yeres: which may be vnderstood, as wel of the terme of mans lyfe, as of the space of his repentance. For since that time forwards, w<sup>e</sup> seldome read, y<sup>e</sup> man liued longer: but when mans life was cut shorter, the Psalmist said: The dayes and time of our life & yeres, do consist in the very number of seuentie yeres, but if through the powers and forces of Nature, they be continued to the number of fourescore yeres, yet y<sup>e</sup> time is but of moze labor & sorrow. Shal not y<sup>e</sup> smal number of my daies (saith Iob) be ended in a short time: our dayes passe ouer moze swifte than y<sup>e</sup> web which is cut off by the weauer. A man borne of a woman liueth but a short time, and is replenished with many miseries, which flourisheth for a time, and vanisheth away againe, euen as a flower: he also flyeth away like a shadow, and doth neuer continue in one estate. Few men now adayes, do come to the tearme of fortye yeres, but

but moze fewer do attaine vnto the age of threescore yeres. If one proceed forward & come to old age, his hart is by & by afflicted & tormented, his head is shaken & tost, his spirits wax faint and weake, his bryeth yeldeth a lothsome ayre, his face becometh wrinkled, his stature beginneth to be croked, his sight faileth him, his ioints weaken, his nose runneth, his hairs fal off, his hands tremble & shak, his teeth wax rotten, his eares become deafe, his vertue and strength both vanish & decay. The old man is soone prouoked & stirred to wrath, & hardly & with much adoe he is reconciled again to reason. He is quick of beleefe, and slowly brought fro it: he is full of superstition and complaints: he is for the most part sad & seldom mery: he is nere & couetous, he is swift to speak, but slow to heare: he praiseth his old acquaintance, & despiseth his new friends: He doth reprehend that which is present, & commendeth that which is past: he sigheth, & is careful: he is dull and impotent. Heare what the Poeth saith: Many incommodities beset an old man on euery side. But let neither old me boast of these lues against yong me,

nor



nor yet let not yong men become insolent  
against olde men: for what we be, the old  
man in times past was, and what he now  
is, the verpe same in time to come if life  
long laste, shall we be.

Of the labour of mortal men. Chap. 9.

**T**he Bird is created to fly, and man  
is bozne to labor: al his dayes be ful  
of paines, care and miserie, neither doth  
his minde rest in the night. And what is  
this else but vanitie: there is no man vn-  
der the Sun without labor or trouble, no  
mā vnder the Moone without some want  
or defect, no none at any time without  
vanitie. Time, through delay, is the wor-  
ker of all changeable things. Vanitie of  
Vanities, and all is but Vanitie (saith the  
Wise man.) O how diuers be the Stu-  
dies and affections of men: how disagre-  
ing or unlike be their exercises? And yet  
one end is due vnto them all, and the selfe  
same effecte, labour, and affliction of the  
spirite is incident vnto them al. There is  
great labour and exercise (saith the wise  
man) ordayned for all men, and a heauy  
yoke is laid vpon the children of Adam,  
fro the day that they come forth of their  
mothers.

Ecclesiastes 1  
The Booke  
of the Prea-  
cher.

Ecclesiasti. 4.  
The Booke  
of Iesus the  
sonne of  
Syrach.

mothers womb, vntil the day of their buriall in the mother of all men.

Of the studies of Wise men.

Chap. 10.

**L**Et the Wise men search, and curiously enquire the altitude or height of the heauens, the breadth of the earth the depth of the Sea, let them severally dispute of euery one of these apart, let them diligently consider of them all, lette them alwaies learne or teach, and what shall they find or reape of this exercise, but labour, sorrowe, and disquiet of the minde? He knew this by experience, which saide: Ecclesiast. 1.  
 I gaue and applied my minde, that I Booke of  
 might knowe Wisdome and Learning, the Prea-  
 errors and foolishnes, and I found, it was cher.  
 nothing else, but labour, and affliction of the mind: for where much wisdom is, there is also great trauell, & wars of the wits: and the man that seeketh to attaine knowledge, procureth to himselfe griefe & care. For although he which seeketh out those things, must of necessitie giue himselfe to much watching, great diligence, & continuall paines: yet is there scarcely any one thing so base or vile, or any thing

C.

so

Nothing  
to man is  
perfectly  
known

apient. 9.

Ecclesiasti. 1.  
Booke of  
the Prea-  
cher.

Preacher. 8.

Ecc  
The  
of t  
ther

Ecc  
The  
of I  
son  
Syr Palm. 63.

so easie to bee knowne, which man may  
fully vnderstand, and assuredly conceiue:  
vnlesse perhappes this one thing he may  
perfectly learne and knowe, that there is  
nothing absolutely knowne vnto man,  
notwithstanding his greate and forcible  
arguments groundes vpon probable rea-  
sons. Yea furthermore, the corrupt body  
afflicteth the mind: and this earthly habi-  
tation or mansion house keepeth down the  
diuine sense or vnderstanding, which pon-  
deth & museth vpon many things. Heare  
Salomon vpon this matter. All thinges  
(saith he) be harde, man can not declare  
and expresse them in wordes. And in an o-  
ther place. There is no man (saith he)  
which taketh no rest day nor night, & yet  
can he finde out no reason of the workes  
of God, yea, howe much more he shall la-  
bour to seeke the knowledge of them, so  
much the lesse shal he find. They therefore  
do soone fainte, which endeouour to aspire  
to the great secrecies, which are onely re-  
serued to the secret scrutinie of the diuine  
maiestie: Bicause Man therby should be-  
come proud and loftie, and by the hidden  
mystery of his workes God shall be glori-  
fied



fler. For he which doth carefully seeke to  
 attchieue to the mightinesse of Gods Ma-  
 iestie, shall be ouerthrowen through the  
 mightie power of his glorie, bycause, the  
 more man vnderstandeth, the more hee  
 doubteth: and he which thinketh himselfe  
 wisest, is moste fooles, and moste deceiued.  
 Therefore it is a parte of Wisedome or  
 knowledge, for a man to vnderstand, that  
 he is ignorant: for God hath made Man  
 vprighte, and Man hath incombred and  
 wrapped himselfe in manye and infinite  
 questions.

Proverb. 25

Preacher. 24

Of the diuers studies of men.

Chap. 11.

**M**Oytall men make their wayes thro-  
 rowe hedges, & by-paths: they clime  
 high mountaines, & surmount the great  
 hills: they trauel ouer rockes: they march  
 ouer the steepe Alpes: they enter into Ca-  
 ues: they sounde the deapth of the Sea:  
 they searche the bowels of the earth, and  
 digge the verpe centre thereof: they wan-  
 der in the wildernesse and solitary places  
 of the woods: they hazarde themselves in  
 deserts and vnknown corners: they cast  
 thems

What paines  
 and dangers  
 men sustaine  
 to become  
 riche.

C. 2.

themselves into the daunger of windes,  
fallings of houses, Castels & townes, & of  
slipping down headlong, from vpright &  
steep place, they make themselves subiect  
to storms and great tempests, to shoures  
thunders, lightning, foudes, and earth-  
quakes: They trie out mettalles, and  
coine them, they graue stones and pollish  
them, they cut and hewe downe Woods,  
they weaue & winde webs to make cloth,  
they measure out garments & sow them,  
togither, they builde houses, make Gar-  
dens, tyl & manure the fields, plant vine-  
yards, heat ouens, set vp milles, they fish,  
they foule, they hunt & hawke, they study  
and inuent new deuises, they consult and  
ordaine, they complaine & strue, they rob  
and steale, they make merchaundise and  
deceiue one an other, they bzaule, contend  
and fyghte, and an infinite number of  
such like things they practise, to the ende  
they may scrape wealth togither, and  
heape vp riches, that they multiply their  
gaines, encrease their profits, obtaine ho-  
nors, aduaunce their dignities, enlarge  
their possessions, and authoritie: And all  
these are but troubles, trauels, vexations,  
and

and afflictions of the minde. If they hardly beleeue me, let them giue credite to the wise King: I haue (saith he) extolled and magnified my workes: I haue builded houses, and planted vineyardes: I haue made Gardens, and orchards, I haue sown and planted in them all kind of trees: I haue made poudes and ditches for water, to comfort my liuely yong trees whē they bud and spring out: I haue possessed bondmen, and handmaids, and haue had a great family: I haue had great heards of beasts, and great flockes of sheepe, yea, more then all the other kings which raigned befoze me in Ierusalem: I gathered and heaped vp gold and siluer, and the riches of Kings and prouinces: I ordained for my pleasure, singing men and singing women, and the delicate recreations that might be had for the childezen of men: I made cups and flagons of siluer & gold, to put Wine into, and I did excede in riches, all the Kinges that were befoze me in Ierusalem. But when I turned my selfe backe, and beheld those things which my hands had made, and considered my paynes in the which vainly I haue traueled



led and sweat. I did see in them all nothing else but vanity, and affliction of the minde, and that there was nothing permanent vnder the Sunne.

Of diuers griefes and sorrowes of mankinde. Chap. 12.

**W**hat sorrow and anguish of minde doeth vpon mortall men? Thought consumeth them, pensiuenesse doeth possesse them, heauinesse harmeth the, feare putteth them out of comforte, trembling moueth all the parts of them, horror deprieth them of their perfect senses, terror both afflicte them, sadnesse both trouble them, & trouble both make them sadde and heauy. The poore and the rich: the seruant and the Maister; the married and the single man: to conclude, the good and bad be all tormentted with worldly vexations, and are al tosse with worldly tempestes. Beleeue in this a Maister that hath tryed it: If I shall be wicked (sayth Job) then woe vnto me: if I shall be iuste and vpright, I shal not lifte vp my beade being burdened and ouercharged with affliction and miserie.

Job. 10.

The

The miserie of the poore and rich,

Chap. 13.

**T**he poore are p̄st with famine, sup-  
 p̄st with sorowe, opp̄este wyth  
 thirst, colde, and needynesse. They be no-  
 thing esteēmed, they consume and pine a-  
 way, they be dispised and discomforted. O  
 howe miserable is the condition of hym  
 that beggeth. For, to aske for Gods sake,  
 hee is abashed through shame: and if hee  
 doth not aske, he is pained and pineth a-  
 way through neede. And therefore is hee  
 constrained by mōre necessitie, to begge.  
 He doth accuse and find fault with God,  
 as that he were vnrighteous, and parti-  
 all: for so much as he did not deuide these  
 woꝛldly things equally. He blameth hys  
 neighbour as wicked and vnnmerciful, for  
 that he doth not fullye and sufficientlye,  
 succour his neede, He doth fret and fume,  
 murmureth and curseth. Marke what the  
 wise man saith vppon this. It is better  
 (saith he) for a man to dye, than to stande  
 in neede. The poze man shall be odious, e-  
 uen to his neighbour. All the dayes of the  
 poore be euill and miserable, yea verily,  
 his owne brethren oftentimes do shunne  
 hym, hys frendes loathe hym, hys

C. 4.

enimies

Booke of  
Iesus. 4.

wid.

The misfe-  
e of the  
ich man.

Preacher. 5.

enemies laugh at him. And therefore vpon  
 pon great cause the Poet saith: Whilest  
 Fortune doth fauour thee, thou shalt finde  
 many friends, but if Woe do bewitch thee,  
 thou shalt be left alone. Out vpon this  
 shamefull consideration: that the person  
 of a man should be esteemed according to  
 his fortune, whereas indeede, the gifts of  
 Fortune ought rather to be esteemed ac-  
 cording to the goodnesse of the person that  
 doth possesse them. But such is the iniqui-  
 tie of time, that a man is taken to be so  
 good as he is rich, & so euill as he is poore,  
 whereas indeede, ech man ought rather to  
 be thought so rich as he is good, & so poore  
 as he is euill. The rich man is ouerthro-  
 wen through his abundance, he is caried  
 away by vaine glorie, and through the con-  
 fidence that he hath in his wealth, he brag-  
 geth, and boasteth: being puffed vp in pride,  
 he runneth at his pleasure, & falleth into  
 that which is unlawful. But those things  
 truely which were his delights, and cau-  
 ses of offences, shalbe & sones made the  
 instruments of his torments. The labour  
 in getting, the feare in possessing, and the  
 sorowe in losing, doth alwayes trouble  
 and



disquiet his minde. For where thy treasure is (saith Christ) there is thy hart.

Math. 6.

The miseries of Seruantes and Maisters.

Chap. 14.

**T**he seruant or bondeman is vexed and wearied about the prouision of his maisters necessities, with watching and carping of things frō place to place: he is beaten with strips, & spoiled of his wealth. If he haue no riches, his labour must make a painfull purchase: if he haue ought, he is compelled to spende it at his Maisters pleasure. The offence of y<sup>e</sup> Master, is the paine of the seruant: the offence of the seruant turneth to the pray of his Master. For, as the Poet saith: *Wherein soeuer the Rulers doe amisse, the poore subiects feelee y<sup>e</sup> smart.* The wild Ass in the Wildernesse is the gaine of pray for the Lion: euen so is the poore mā the pray for the rich. Oh extreame condition of bondage. Nature hath brought forth all men frē but Fortune hath made slaues and bondmen. The bondman is forced to suffer, and no man is permitted to take compassion vpon him: he is compelled to weepe, waile, and to be sorrow-

The miserie of Seruantes.

Horace.

Booke of Iesus. 13.

Men of  
Warre.The mis-  
erie of the  
Maister.The  
e  
ic

re.

full, and no man is suffred to be soꝝ with him: so is he not his owne man, and in his miseries soꝝroweth coꝝortlesse. The martiall mindes liue in miserable moodes: foꝝ besides the great paines they indure, and the continual dangers they stand in, they make their onely felicitie of other mens misery: and it is an odious thing to lyue vpon the spoile of an other. The cruell Maister liueth alwayes in feare, least the treason of his seruants shorten his daies. If he be gentle, then his familiaritie breedeth contempt: feare then doth bere him, if he be seuerer: & contempt setteth him at naught, if he be curteous: Foꝝ crueltie getteth hatred, & contempt followeth familiaritie. Furthermore, familiar care causeth wearinesse, and priuate regarde bringeth griefe. Wherefoꝝe, it behoueth a man to be ready, and well fenced on euery side, that he maye beware and take heede before hand, of the Ambushes, and craftie fetches oꝝ deceites of the malicious and enuious men, wherby he may repell and put awaye the iniuries of those which assaulte him, to the ouerthrowe of his iniuries, and to be able to defend his neigh-

neighbors, and protect hir Countrymen: For, one day is not satisfied in hir mallice towards Man in his life, but she bringeth forth labours and sorowes for another: and one night doeth shewe and declare knowledge to an other. Wee therefore doe leade our dayes in trauell, and passe ouer many nights without sleepe.

The miserie of the married and vnmarried man, Chap. 15.

**S**O deeply rooted is lecherous luste in the flesh of man, that if it be possible for fire not to burne, it is possible for man not to luste. For howsoeuer the flesh shall be kepte vnder, yet shall not that vnquiet Iebusite be driuen out or conquered. For although thou rebuke Nature neuer so muche, yet will shee retourne againe. Al men do not vnderstand this saying, or obtaine this grace, but he which can conceiue or compiehende it (sayeth our Lord) let him. Wherevpon, when God gaue commaundement vnto Moses and Aaron, for the ordering of the holy garments, & of the apparrelling of their children, he did not onely giue comādemēt for

The concupiscence of the flesh that troubleth vnmarried men.

Mat. 16.

Exod. 28.



Corin. 7.

he Sug-  
gestion of  
the Diuell.

Reg. 11.

for the couering of the thighs, but wille  
them to vse linnē slops to couer their pri-  
uities, when they shoulde enter into the  
Tabernacle of Witnesse. The Apostle  
also saith to those which be married: Do  
not defraud one another, vnlesse it be per-  
haps by consent for a time, that you may  
be moze feruent in prayer, & afterwarde  
returue againe vnto the same, least that  
sathan tempt you through incontinencie:  
For it is better for a man to marry, than  
to burne. For the Angel of Sathan, with  
suttle deuises cōtinually prouoking lewd  
liking, doth alwayes war, and fight with  
maidenly chastitie, and manly constancie:  
He kindleth the fire of Nature with the  
blast of fraile Suggestion: He also layeth  
matter before vs, to worke our lewde  
lusts: He fighteth a combate with vs, ca-  
sting before our eyes, the glorious shape  
of some gallant Dame, wherby the feeble  
mind is secretly sauced with amorous de-  
sires, and the body made prone to Perdi-  
tion: He changeth our affections dayly  
with the sight of sundrie pleasant shaps,  
Let King David suffice for example, who  
in the afternoone, walking in his Prince-  
ly

Iye Palace, beholding *Bersabe* washing hir selfe on the other side, sent for hir, toke hir, and slepte with hir, for she was exceeding faire and beautiful. But the married man is careful for those things which belong to his wife & family, & is deuided in himselfe. For diuers cares draweth hym sundry waies, & sundry thoughts disquiet his troubled mind. The feare of euill fortune doeth vex him, the losse of wealth doth torment him, & the charge of household doth deuide him diuersly. For al his study is howe to maintaine his wife, to procure things necessary for his children, and to discharge the hire of his seruants. And therefore moste truely is it said, that such men haue the troubles and cares of the fleshe. His wife desireth to haue pretious ornaments and riche iewels, she craueth diuers lutes of gorgeous and sumptuous apparell, and sundrye parcelles of houshould stuffe: yea, and oftentimes the wifes furniture doth exceed the reuenew of hir hus-bands landes. But if she be denied what she demaundeth, then doth shee mourne day and night, she frowneth, and murmureth, she catcheth, and checketh, with

1. Corin.  
The miserie of the married man

rouer. 27.

with græuous complaintes of her husbandes ingratitude, withoute ceasing. There be thre things (saith Salomon) which doe not permit a man to tarrie in his house, that is a smokie Chimney, a dropping roofe, and a shrewd wife. Oftentimes she saith vnto hir husband, such a mans wife goeth gorgeously and finelie apparrelled, & is esteemed and much made of by euery one. She onely will be loued and praysed: she thinketh the good countenance shewed vnto an other, to procure hatred vnto her: and she surmiseth the commendation of an other, to bee for her disgraces. All that she loueth, muste bee liked of, and all that she hateth muste bee disliked: she will bee Mistress, and cannot bee maistred: she may not abide to serue as a subiect, but muste rule as a Gouvernor: she wil seme expert in all things, and will shewe hirselfe ignorant in nothing. If she bee faire, she is soone beeloued of others: if she be foule, she is not hastily desired. But it is a harde matter to keepe that which is beloued of manye, and it is a grieve to possesse



possesse that which no man esteemeth. Some men allure her by the comelinesse of her personage: some gaine Victorie by Pollicie: some do moue affection by mery conceites, or pleasant deuises: other some do winne good wil thzough Liberalitie: & nēdes must there be some breach, where the batterie is laide on euerye side. The goodnesse of the Horse the Ass, the garment, the bed, the pottle, and also the pitcher, are first tried, and after bought: but the manners or conditions of a Woman are hardly knowen, least, misliking grow before Mariage. But after Mariage, whatsoeuer befall hir, be she foule or faire, wise or foolish, patient or proude, loathsome or handsome, she cannot be seuerate, but onely for Adultery. Yea, neither can the man which putteth away his Wife for this cause, mary an other, neyther yet can the wife put so away, take an other

Math. 5.

hus-bande. For, whosoever shall forsake his wife, vnlesse it be for adulterie, giueth hir occasion to commit Adultery: and hee which doth marry hir that is so dismissed for adultery, doth also commit adultery.

If

Corin.

Proverb. 18.

Math. 19.

If the wife shal go from hir hus-band for this cause (sayth the Apostle) she ought either to remaine vnmarried, or else be reconciled to hir hus-band againe Therefore the burthen of Wedloke is grievous. For as (Salomon saith) he is foolish and vnwise which keepeth his wife being an adulteresse: and he is the patron of his wiues dishonestie, which doeth cloake his crime. If then a man put away his wife being an adulteresse, he is punished without his fault, for that he muste so long as she liueth, remaine chaste. And therefore Christes Disciples saide, If a mans condition and case be suche with his wife, it is better for man not to marry For no man can wel brook a mate in loue: & whosoever is the subiect of Ielosy, is the slaue of Suspicion. Yea, & although the Scripture doth affirme, that man and wife shal be two in one fleshe, yet besides that, the verie loue of the hus-bande it selfe, doth cause him to be impatient of partners.

Of the miserie of good and cuill men.

Chap. 16.

Esay. 48  
257.

There is no cause (saith the Lord) wherefore the vngodly should reioyce: for  
looke

looke by what partes man doth sinne, in  
 the same shall he be tormented. For the  
 worme of conscience shall neuer die, and  
 the fire of reason shall neuer be putte out.  
 I did see (saith Job) those which wrought  
 iniquitie, and dyd sowe and reape theyr  
 owne sorowe, I did see them (sayeth he)  
 perish with the blaste of Gods mouth, and  
 with the breath of his wrath I saw them  
 consumed. Pride puffeth vs vp, and cau-  
 seth vs to forget our selues: Enuie doth  
 inwardly consume vs, and dryeth vp our  
 blood: Couetousnesse pricketh vs to euil:  
 Anger or Rage suppresseth Reason: Glu-  
 tony distempereth the body: and Leache-  
 ry weakeneth the same: Lying bindeth vs  
 to aunswere: and man slaughter defileth  
 vs and cryeth for vengeance: Euen so  
 likewise, the reste of monstrous and hor-  
 rible sinnes, with the delights, that men  
 take therein, are as instruments for God  
 to punish sinne. The malicious and en-  
 uious man (sayth the Poet) withereth a-  
 way at the prosperous estate of an other.  
 And the Tyrants of Sicil neuer founde  
 greater torment than Malice her selfe.  
 Vice (saith y<sup>e</sup> Apostle) corrupteth nature.

D.

Ther-

Esa. 48. 8. 52.  
 The miserie  
 of euil men

1

2

2.3

5

6.7.  
 8.



Rom. 5.

ibidem.

ibidem.

2. Tim. 3.

The mis-  
erie of good  
men.

Hebr. 11.

Therefore the wicked men, saith he, vanta-  
 shed away in their owne immaginations,  
 & their foolish mindes & hartes were blind-  
 ded and darkened: wherfore God did suf-  
 fer them to followe the desires of theyr  
 own harts in al vncleanlinesse, to the end  
 they should be iniurious vnto themselues  
 and afflict their own bodie. And as they  
 haue forsaken to know God, euen so God  
 hath deliuered them into a reprobate and  
 wicked meaning, that they may doe those  
 things which be not conuenient. But they  
 which do liue godly in our sauioꝝ Christ,  
 do suffer persecution. For, the holy men,  
 and such as be nowe Saints in Heauen,  
 haue sustained mockes and stripes: yea  
 moreouer, haue proued fetters and im-  
 prisonment, of the which, some were sto-  
 ned to death, some cut in peeces, some  
 tempted & proued what they would do, &  
 at the laste were putte to death with the  
 sword for our Lordes sake. They wente  
 aboute in the worlde in sheepe skinnes in  
 Goates pelted, needy and poore, troubled  
 in their minds, and much afflicted, whom  
 the world was not worthy of. They wan-  
 dered in the Desartes and Wildernesse,  
 amongst

amongst the Mountaines, and in denues,  
 and Caves vnder the earth. They were  
 in the daunger of flouds and waters, in  
 1. Cor. xiiij.  
 teopardy of theues, in great peril thzough  
 their owne stocke and parentage, in feare  
 of the Gentiles, of Infidels, & of false bre-  
 thzen. They traueiled in paine & sorrow,  
 in much watching, in hunger and thirst, Ibidem  
 many vexations & perplexities, in colde  
 and nakednesse. For the iust man doth de-  
 ny and forsake himselte, crucifying his  
 Luke. 9.  
 Gal. 6.  
 members with the vices & imperfections  
 therof, that the world may be crucified in  
 him, & he in the worlde. He knoweth, that  
 he hath no sure or continual abode in this  
 Hier. xij.  
 life, but doth seeke to enioy the euerlasting  
 Citie to come: he sustained this world, as  
 a banishment: and his soule in closed vp  
 in his body as a prizon. I am (sayth he) a  
 strange pilgrime vpon earth, and as a  
 Psal. cxviii.  
 Psal. cxix.  
 forrainer, euen as all my forefathers and  
 elders haue bene. Suffer me that I may  
 be refreshed before I goe from hence, and  
 before I shall become nothing. Alas,  
 that my banishment and dwelling heere  
 in this worlde is prolonged. I haue con-  
 tinued longe with those that haue their

1<sup>st</sup>. Cor. 12.

mansions amongst the hard Cedar trees, and my soule hath bin a straunge inhabitant with them very long. Who is sicke and feble, and I not sicke? Who is weake and I not troubled. For, the very offences and sinnes of brethren & neighbors, be græuous to those which be iust men.

Of the enemies of man. Chap. 17.

Job. 2.

Four e ni-  
2. nies of man:  
The diuel, the  
ie world, the  
me sh, & the  
mind it selfe.

H

Gal. 5.

ephes. 6.

1<sup>st</sup>. Peter. 5. r.

**T**he life of Man is nothing else but warfare vpon the Earth. It is not a warfare indeede, whereas many kinde of enemies lie in waite on euery side, that they may take, persecute, & kill vs: as the Diuel, the World, Mankinde it self, and the flesh. The Diuel with vices and fleshly desires: Man, together with beasts and other creatures: the Worlde with the Elements: the Fish with sensualities. For, the flesh lusteth contrarie to the spirite, & the spirite contrarie to the flesh. Wea, we haue not onely a combate against fleshe & bloud, but also against the spirituall authors of wickednes, which be in the ayre, and against the Lords & rulers of darke-nes, for your aduersary the Diuel (sayth saint Peter) goeth aboute like a roaring Lion, seeking whome hee maye deuoure.

The



The fiery dartes of our wicked enimies  
 are alwayes kindled againste vs. Death  
 entreteth in by the windowes the eye doth  
 rob and spoyle the soule the whole world  
 doth fight againste vs & w<sup>th</sup> fe men: for,  
 one nation warreth against another, and  
 great Earthquaks are in diuers places,  
 pestilence and hungers, terrors and tem-  
 pestes commeth downe amongst vs from  
 the Heauens. The Earth bringeth forth  
 Thornes and Thysle: the Water bring-  
 geth forth inundations & floods the Ayre  
 sendeth vpon vs stormes, thunders, light-  
 nings & terrible fiery sights. The Earth  
 (saith God to Adam) shal be cursed in thy  
 labour, it shal yeld vnto thee thornes and  
 thistles: And in the sweat of thy browes  
 thou shalt eate thy bread, vntill thou dost  
 returne againe into the Earth. The wild  
 Boare of the woods doth lye in wayte for  
 to deuoure vs, and euery wilde beaste see-  
 keth our destruction. The Wolfe the  
 Beare, the Lybard, the Lion, the Tygar,  
 & the wild Ass: the Crocodile, the Grise,  
 the Serpent, the Snake, the Basilisk, the  
 venemous worme called Aspis, the Dra-  
 gon, the Cerealls, the Scorpion, and the

Gen. 3.

Psal. 70.  
 Hier. 6  
 Hurtfull  
 beatts eni-  
 mies to man  
 kinde.

Uiper: Also Nits, Lice, Emates, fleas,  
Guats and Flyes, Hornets and Wasps,  
Fishes and Foules. All these I say, doe  
lye in wayte to make a pray of our per-  
sons, For wæ which in the beginning  
were created to beare rule ouer the fishes  
of the Sea, and Foules of the Ayre, and  
ouer all liuing thinges which moue vpon  
the earth, are now become a pray for them  
to fede vpon. For it is written: I will  
set the teeth of beastes vpon them.

Gen. 3.  
Deut. 22.

ibid. 30.

The lamentation of the soule, being  
in pryson, Chap. 18.

**O** Unhappy & wretched creature that  
I am, who wil deliuer me from the  
torment of this earthly body: Beholde  
the lamentation of the silly soule, which  
would faine be discharged out of pryson.  
wherof the Psalmist sayth thus: O Lord  
bring my soule out of captiuitie. There is  
no rest nor quietnes in any place here in  
this world. No where is there found any  
peace or securitie: Feare and trembling  
is euery where, labour and grieve is in all  
places. The flesh is alwayes in labour,  
griefe and sorrow, so long as it liueth,  
and the soule doth mourne & lament her  
greuous

For  
the  
we  
le  
Rom. 7.

Gal.  
Psalm. 141.

pl

P

græuous estate and being.

Of the short ioy of man in this  
lite. Chap. 19

**W**hat man did euer passe ouer in this  
life one whole day in perfect mirth  
and ioy, whom in some part of that day,  
either the remorse of conscience, the ve-  
hement inuasion of anger, or the motiō of  
fleshly luste hath not disturbed: Whome  
deuouring malice, the insatiabie desire of  
auarice, or els the secret blastes of pride,  
haue not disquieted: whom some losse of  
wealch, offence committed, or passion of  
the minde hath not distempered: And to  
be short, whome the sight of some thing  
lothsome, or græuous to beholde, or the  
hearing of some thing sorrowfull, or vn-  
decent to be spoken, or else some acte to  
be misliked, hath not offended: Truly  
if any suche there be, he is as rare as a  
blacke swan.

Man hath  
not one  
whole day  
of ioy and  
pleasure in  
this life.

Booke of T  
fus. 18.

Harken what the wise man saith vpon  
this point. From the morning vnto the e-  
uening the time shall be changed, bayne  
thoughts succæd one another, & the mind  
is seuered & deuided into diuers motions



Job. 11.

men do delight to heare y pipe, the harp,  
or citherne, and take great ioy to heare  
the Orgaines, or other muscally Instru-  
mentes and by al meanes they prouide to  
passe their dayes in pleasure: but alas in  
a moment they fall downe into Hell.

C

L

orrow is  
the compa-  
ny of mirth

Job. 14.

Job. 1.

Job. 30.

oke of the  
cacher, 7

Of sodaine sorrowes vnlooked for, which  
happen vnto men. Chap. 10.

**S**odaine heauinesse doth alwayes ac-  
company worldly myrth: and that  
which becommeth with ioy, doth alwayes  
end with some sorowe: for worldly plea-  
sure is mixt with many bitter cosies.  
This knewe he right well, which saide:  
Laughter is mixt with Griefe, & the end  
of mirth is finished with wayling. The  
children of Job did proue this true by ex-  
perience, the which, whiles that they were  
making mery in theyr eldeste brothers  
house, a sodaine mightie winde rising out  
of the Desart, ouerthrew the house, and  
destroyed them all. And therefore theyr  
father might well say: My Harp is chan-  
ged into Mourning: and my Citherne is  
turned into the voice of those that wepe.  
It is better (saith the Wiseman) to goe  
into the house of mourning, than of ban-  
queting.

quetting. Harken therefore vnto his good counsaile. In the day of thy mirth & prosperitie, forget not sorrow and aduersitie, and remember thy last & ending day, and thou shalt not sinne damnably.

The Preacher. 11.  
Booke of I  
us. 7

Of the neerenesse of death. Chap. 21.

**T**he last day of our lyfe, is vnto vs alwayes the first daie to life, and yet we doe neuer account the first daie to be the last. Whereas indeede we shoulde still so liue, as though we shuld alwaies die. For it is written: Remember, that death doth not tarry long, & is not slow in comming. Time passeth awaie, & death approacheth nigh. A thousand yerres are before the eyes of him that dieth, as it were but yester-day, which is alredy past. For the things which God shall haue come to passe, are alwayes springing: and things present doe daily decay and perish: & those things which are past, are cleane dead and consumed. We then are dying whiles we liue, and then doe we cease from dying, when we cease to liue. Therefore it is better to die alwaies to liue, than to liue to die euer. For, the mortall lyfe of man is but a liuing death. Whereupon, saith Sa-

The mortal  
man is but  
liuing death

Booke of I  
us. 14.  
Booke of I  
us. 11  
Psal. 89.

D.v.

lomon,

books of the  
teacher. 4.

lomon ) I commend more the estate of  
those that be dead, than of those that liue:  
& I iudge him that is not yet borne, hap-  
pyer than them both. The life of man  
passeth swiftly away, and cannot be stay-  
ed, and death cometh vpon him instant-  
ly, and cannot be hindered. Man therfore  
is that wonderfull thinge which doth de-  
crease, and increase, and all in a moment.  
For howe much the more mans life in-  
crease, so much the nearer he appoa-  
cheth to his end.

Of the terror of Dreames.

Chap. 22.

**T**he very time which is graunted man  
in this life for his rest, is not permit-  
ted to be quiet vnto him: for in Dreames  
dreadefull thinges oftentimes appeare,  
which cause a man to feare, and visions in  
his slæpes doe molest him. And although  
in very deede those thinges which men  
dreame of, be not sorrowfull, terrible, or  
paynfull: yet for certainty, those which  
are molested with such dreames, are cau-  
sed to be pensive, sorrowful & feareful. In  
so much that sometimes in their slæpes,  
they feruently weep, & when they are wa-  
ked



ked out thereof, are often troubled in their minds. Marke wel what *Elephas Themasices* saith of this matter. In the terror of a vision (saith he) in the night time when men are wont to sleep, a great feare & trẽbling came vpon me, and all my bones did shake for feare, & when the spirit passed in my presence, the haire of my head stood vp. Consider the saying of *Iob* also in these wordes: If I say vnto my selfe, my bed shall cõfort me, & I shall be eased talking with my selfe vpon my couch: thou wilt terrifie me with dreames, and wilt make me shake for feare through visions. *Nabuchodonozor* sawe in a dreame, that thing which made him thoroughly afr aid, & vision being firmly impress in his mind, did much bere and trouble him. Many thoughts & cares doe follow dreames and where there is many dreames, there is exceeding many vanities. Dreames haue caused many to erre & do amis: and the hope men haue had in thẽ, hath bin made frustrate. In slepes also happẽ oft times vnclean imaginations, wherby not only the flesh is polluted by illusions in the night, but the soule is also defiled: wherupon the

Lord

Iob 4.

Iob. 7.

Daniel. 2.

Preacher. 5.

Illusions. in the night time.

Leuit. 15.

ool  
tea

Lord in the Leuiticall lawe saith thus: If there be anie man amongst you, which by illusion is abused in his sleape by night, let him goe out of his tents, and let him not returne, befoze that in the euening hee be washed cleane with water; and after the going downe of the Sunne, let him come againe into the Tents.

Of Compassion. Chap. 23.

he grieve &  
row man  
th for his  
ends.

**O** With what grief be we vexed with what trembling feare be we shaken, when we vnderstand the losses or hindrance of our friends, & how much doe we stand in feare of the dangers, and losse of our parents? Yea, sometimes hee that is whole & sound of bodie, is more troubled and vexed in his feare, than the sicke and feeble in his sicknesse, for the voluntarie sicke man is more afflicted with the affection of his griefe, than the sicke patient man, languishing in his feeblenesse. Hereupon breaketh out the Poet in these wordes: *Loue is a loathsome thing, God mot, & passing full of griefe.* Whose breast is so hardened, whose hart is so stonie, y he cannot be sozie & lament, that he cannot weep & waile, when he doth behold the sicknes

he pangs  
Loue,  
yd.

by death of his friend or neighbor, that he cannot suffer with him that suffereth, and sorrow with him that mourneth. Our sa- Iohn. 12.  
 uour Christ himselfe, when he sawe *Ma-  
 rie Magdalen*, & the *Jewes*, which came  
 with her to *Lazarus* monument, all we-  
 ping he was afflicted in spirit, and trou-  
 led in himselfe and wept: Not peraduen-  
 ture, because *Lazarus* the brother of *Ma-  
 rie* was dead, but rather, for that he should  
 raise him vp, or call him being now dead,  
 vnto the miseries of this life againe. For  
 let him perswade himselfe to be guiltie of  
 great hardnesse of hart, and to be accoun-  
 ted as one fault-worthy, who sorroweth  
 more at y<sup>e</sup> corporall departure of his friend,  
 than the spirituall death of his soule.

The death  
 of the soule  
 is more to be  
 lamented,  
 than the death  
 of the bodie

Of sundrie misfortunes that happen  
 to men. Chap. 24.

**S**uch is our casuall condition, that  
 when we seeme to stand in great se-  
 curitie, we dwell in deepest danger, & whē  
 we least feare, we soonest fall. Calamitie  
 falleth vpon vs not looked for, sicknesse so-  
 dainly inuadeth vs, & death without ran-  
 some requireth his dutie. Doe not there-  
 fore boast vpon the next day, being igno- Prou. 27.  
 rant



ooke of the  
teacher.

rant what the day following will bring  
forth. Man knoweth not his ende, but as  
the fishes be taken with the hooke, and the  
byrds bee sodainly intrapped with the  
snare, so men be pꝛeuented in their daies,  
and sometimes taken in an euill houre,  
when death shal speedily arrest them.

Of the innumerable kindes of sicknesses  
that man is subiect vnto. Chap. 25.

**T**he knowledge that man hath had to  
search out the cause and natures of  
things these many hundred yeres, could  
as yet neuer find out so many kinds of  
diseases, or such diuers sortes of passions,  
as the frailty or weakenesse of man could  
endure and suffer. Should I call it tol-  
lerable impatience to sustaine such infir-  
mities, or intollerable sufferance? It  
is better I ioyne them both together:  
For it is intollerable for the bitterness  
of the passion, & tollerable for the necessi-  
tie of suffering. Mans nature from day  
to day is more & more corrupt: in so much  
that many wholesome experimentes which  
in times past were of greate force, are  
now through the defecte of weakenesse of  
mans nature, become hurtful and dange-  
rous.

rous. For now both the worlds, that is to say, the great world that containeth all, and Man, which is the little worlde contained therein, ware both olde, and draw towards ende. And howe much the more the age of them both is prolonged or increased, so much the worse the nature of them both is vexed and troubled.

Of diuers kinde of torments which men sustaine. Chap. 26.

**W**hat should I speake of the poore & miserable wretches of this worlde, which by innumerable kinds of torments sustaine punishment: some of them are beaten to death with cudgels, some cutte off by the Swoorde, some burnt with fire, some stoned to death, some torne in peeces with Horses, and with the talants of beastes: some are hanged on Gibbets, some are rackte and strangled to death, some are tormented with engines made of mettalles, and they are crucified with a million more of miseries. Some are straightly prest with fetters and bondes, and poked with sundry engines. Some are caste into pryson, and there pnye away for neede. Some are thzowen downe headlong

headlong frō high places, some are drowned, flayed quick, dismembred, cut in peeces & perced through their bodie. Upon them falleth those punishments of the which the Prophet speaketh, saying: some perish vnder the sword, some by famine, & some in durance of captiuitie. It is a heauy & pitiful sight, that some are giuen to fēde the foules of the ayre, some the fishes of the sea, and some the beasts of the earth. Alas, & wo vnto you wretched and miserable mothers, which bzing forth such vnfortunate childzen.

Of a certain horrible fact cōmitted by a woman, compelled thervnto by extreme misery. Ca. 27.

**T**O leaue out nothing, whereby the miseries of this world may be manifest, I wil make rehearsal of an horrible & dreadful fact cōmitted in y<sup>e</sup> Jewes wars. A certaine woman of noble parentage & great wealth, did indure the cōmon fortune in the siege of Ierusalem amongst the rest of the multitude which came thither frō diuers places: The goods which she brought into the Citie, were for the most part taken & spoiled by the Tirāts: And that little which was left to sustaine her

Ioseph de bello Iude.  
10. lib. 4.  
cap 13.



her wearie life, the robbers & spoilers of the citie (dailie entring into her house) be-  
 reaued her thereof, whereby great trou-  
 ble and grieve did so much moue her, that  
 oftentimes with opprobrious wordes she  
 did attempt to stirre vp their choller, by  
 their bloudie handes to end her wretched  
 life. But when by no meanes she could  
 prouoke their anger to fulfill her euill en-  
 sent, no yet could moue them to take co-  
 passion vpon her miserable estate, al hope  
 of foode forsaking her, & paine of penurie  
 pinching her, vsing the worst counsell, did  
 arme her selfe against the lawes of Na-  
 ture: For hauing a yong babe sucking at  
 her breast, she cried out and said: O hap-  
 pie child of an vnforsunate mother, hea-  
 uie is thy chace, but he auier is my choicer:  
 for I am forced to make foode of my own  
 flesh: I wil make my miserie knowne to  
 all posteritie, and the crueltie of the Ro-  
 manes the cause of my calamitie. Come  
 now therefore my little babe, whome I  
 haue bozne ful often in mine armes: who  
 I haue nourished with my tender paps:  
 whom I haue kissed full sweetly with my  
 lips: let thy flesh be foode vnto thy wooll  
 C. mother,

mother, and let the womb which brought  
 thee into light, be thy rufull grave. And  
 when she had thus spoken, shee murdered  
 it, part of which, through famine shee pre-  
 sently deuoured, the rest shee did reserue  
 to feede furious appetite. And behold, the  
 hungry Souldiers passing by, receiued  
 the broyling saour of her vnaturall di-  
 et: wherefore with force they came in-  
 to the house to spoile her of her food: whose  
 desire to satifishe, shee playde her part most  
 kindlie, saying: behold, I haue reserued  
 the best portion for you, and by and by  
 vncouered the remnant of her child: which  
 vnkinde and cruell spectacle did so dis-  
 maye them, and moue their senses, that  
 trembling feare betooke them all, and the  
 horrour of the sight dyd bereaue them of  
 their speech. But shee with a Tygresse  
 countenance, and most cruell heart, sayd  
 vnto them: eate friends, it is part of my  
 childe, of my deere sonne, whome I haue  
 brought into this worlde, and thorough  
 penurie it is my deede: what will you be  
 more scrupulous than the mother: shall  
 bloudy souldiers haue more tender hearts  
 than a silly woman: if pittie or natural af-  
 fection

fection do ouercome you, and cause you to abhoze my diet, If my selfe wil feed thereon againe. And after shee had thus sayde, the souldiours departe as men all astonied at the sight, the which spoyling her of all hir wealth and riches, left hir none other foode to feede vpon.

Of punishing of the Innocent, and dismissing of the Guiltie. Chap. 21.

**L**Et no man assure himselfe to be free or exempt from paine, although he know himselfe to be without offence. Hee that standeth, let him take heede that he do not fall. For the Innocent is oftentimes condemned, and the offendor deliuered: the goodly is punished, & the wicked is honoured: *Iesus* is crucified, and *Barabas* is dismissed. In these our dayes a quiet man is esteemed vnprofitable: and he that is addicted vnto deuotion, or to the seruice of God, is reputed for an Hypocrite: and the simple man that is without deceit, is accompted for a foole. For, the simplicity of the righteous man is laughed at, & he, whose vertue shineth before men as a Lampe, in the imaginations of the rich is contemned.

E. 2.

The



# The second Booke

of the Mirror of  
*Mans life.*

Of the culpable and sinfull beginning of Mans  
conuerſation. Chap. i.

Three things  
chieflie defi-  
red of men.

**T**here be thre things  
which men are wont  
chieflie to affect: riches,  
pleasures, & honours.  
Riches are the nurses  
of sinne and iniquitie:  
Pleasure is the daughter of Dishonestie:  
and the guide that leadeth to Calamitie:  
Honour is the mother of worldlie pompe  
and vanitie. Whereupon the Apostle **S.**  
**John** saith: Doe not loue the world, nor  
those things which be in the world, for,  
whatsoever is in the world, it is either the  
concupiscence of y<sup>e</sup> flesh, or the delight of  
the eies, or else the pride of the mind. For  
the flesh followeth pleasures, the eie re-  
gardeth riches, and the minde respecteth  
honours. From the roote of riches spring  
wanton desires and avarice: pleasures  
are the braunches of gluttonie and leche-  
rie: the fruits of Honours are Pride and  
insolencie.

1. Epist. 2.

De

Of the feruent desire and thirst after  
riches. Chap. 2.

**N**othing then (as the wise man saith)  
is moze wicked then the couetous  
man, & nothing moze vniust, than the loue  
of mony, which the Apostle doth confirme  
in these words: Those that will be made  
rich fall into temptations, & into the snare  
of the Diuel, into many desires, both un-  
profitable and hurtfull, which doth drown  
men in the pit of Hel, and doth lead them  
to their own damnation, and to vtter per-  
dition. For, Couetousnes is the roote of  
all euill: Couetousnesse doeth commit sa-  
cridege and thefts: Couetousnesse doth  
praetise robberies and hunteth after  
praies: Couetousnes maketh war, & cau-  
seth man-slaughter: Couetousnes buyeth  
and selleth spirituall thinges: Couetous-  
nesse demaundeth vniust gifts, and recey-  
ueth vnrasonable rewards: Couetousnes  
chaungeth the vnatural vse of monie, in-  
to the vnlawful gaines of Usury: she vseth  
decites to the dammage and fraude of o-  
thers: she breaketh her promise, and doth  
violate her oth: she corrupteth witnesses,  
and peruerteth iudgements.

Booke of Ie-  
sus the sonne  
of Sirach. 10.

1. Tim. 6.

Of the vniust rewards and bribes.

Chap. 3.

Esay. 8.

.all the sinners  
shall be as  
the chaff of the  
threshing7  
c  
8

.and the

**M**Arke wel the Prophet Esay, who saith: All men loue money, and seeke after rewards: they doe not iudge the cause of the orphane or fatherles, the cause of the widow is not called before them: They do not enter into iudgement before their bribes and rewardes, because they iudge not for the loue of iustice, but bribes and giftes do preuent them in their iudgements: for that they iudge for the loue of money. They alwayes haue respect to the gifte, to the promise, or to the hope of reward. And therefore do not they iudge in fauour of the orphane, of whom nothing is giuen, promised, or hoped for. O ye rulers false of promise, companions of theues, whosoever you be that loue bribes, & goe after rewardes, you shal neuer keepe your hands cleane from bribes, except you first waite the couetous desires from your hearts. The prophet therefore speaketh this of you, Their Rulers be like rauening wolues, which do rob & take violently their pray, & most couetously do follow their gaine: And likewise saith the Prophet *Michas*, their rulers

Ezech. 22.



rulers and gouernours did iudge for re- Micheas. 9.  
 wards, they priests & ministers taught Deut. 16.  
 for hire, & their prophets did prophesy for  
 money. Behold the Lord commanded Mo-  
 ses in the law: Thou shalt ordayne iudges,  
 and rulers in al thy gates, that they may  
 iudge my people in iust iudgement, & de-  
 cline on neither side. Thou shalt accept  
 no person, nor receiue any rewardes: be-  
 cause bribes and gifes do blinde the eyes  
 of wise men, & do change the sayings of the Esay. 5.  
 righteous, but thou shalt prosecute that  
 which is to be done iustly, and thou shalt  
 lye. He spekech here of two things, iust,  
 and iustly, for some men do prosecute that  
 which is vniust, vniustly: and again there  
 be which do pursue that vniustly, which  
 is iust: and last of all, some doe prosecute  
 that iustly, which is vniust.

Of the accepting of person, Chap. 3.

**W**De be vnto you which being cor-  
 rupt by petition or reward, or els  
 moued throughe affection, asserme þ which  
 is good to be euil, & that which is euil to be  
 good: proclaiming the light to be darck-  
 nes, and darcknesse to be light: condem-  
 ning the soules to die, which die not, and

making the soules to liue, which liue not: for you do not consider the equitie of the cause, but the defects of the persons: not the life of the man, but the giftes giuen: not iustice, but money: not what reason bindeth, but what will affecteth: not what the law ordaineth, but what the mind desireth. You do not whee your wits, and bend your wils to the maintainnace of Justice and aduancement of Equitie: but you wrest Justice to your own wil & wickednes, not to the intent, that that which is lawfull may please you, but y<sup>e</sup> it which doth please you may bee lawfull. Your eye is neuer so simple, that al y<sup>e</sup> body is made cleane and bright, but alwayes your minde is with some euil leaven, wherby you corrupt the whole pece. You do neglect the poore mans cause, and with al care and diligence support the cause of y<sup>e</sup> rich. You shew all extremitie and rigor vnto the poore man, but with curteous and gentle dealing you do dispend with the wealthie. You scarcely cast your countenaunce vpon the poore, but you deale fauourably with those that be of substance. You heare the poore mans cause negligently, but to  
the

lath. 6.

the rich man you giue eare most diligent-  
ly: the poore man cryeth for Justice, and  
none doth giue eare vnto him: the rich  
man speaketh, and euery man ioyfully  
giueth eare. Therupon (saith Salomon)  
When the rich man speaketh euery one  
keepeth silence, and what he saith, they ex-  
toll it vp to the Cloudes: but when the  
poore man telleth his tale, they say, what  
fellowe is this? and if he offende in any  
worde they wil ouerthrome him. He suf-  
fereth violence, and cryeth oute, and no  
man heareth him. He uttereth his griefe  
with a mourning voice, & there is none  
that iudgeth his cause. If by chaunce you  
take in hande the cause of the poore, you  
followe it slowly: but when you take in  
hand the rich mans cause, you follow it  
most earnestly. You despise the poore, you  
honour the rich: with reuerence you giue  
plate to those that be welohy, but contemp-  
tuously you retere those that be needie. If  
one come into y<sup>e</sup> place where you are as-  
sembled, hauing a gold ring vpon his fin-  
ger, in a faire white garment, & a poore mā  
also homely apparellled, if you behold him  
which is clothed in gorgeous apparell,

E. 5.

you

Booke of L  
sus, 11.



you will say vnto him: Sir sit you downe  
 here, making place for him: but to þ poore  
 man you will say, stand thou there, or sit  
 on my footstool. Do you not in this case  
 iudge according to your affection: and be-  
 come iudges of vniust imaginations: For  
 of you, & against you the prophet speaketh  
 when he saith: They be magnified, enri-  
 ched made fat and grosse; they haue not  
 pleaded the cause of the fatherles, & haue  
 not iudged the poore mans cause. But it is  
 commaunded in þ law. There shalbe no dif-  
 ference of persons, you shal heare þ small  
 as wel as the gret, you shal accept no māns  
 person, because of þ iudgement of God,  
 for there is no acceptiō of persons in God.  
 In the setting of iustice Chap. 5.  
**O** Vniuersall Iudges which neuer  
 shew fauor where reason would you  
 shoulde yett uprightly minister iustice.  
 For if we gaine or profite sal vnto your lot,  
 by right iudgement procure it not from  
 you, and nothing is giuen you but for the  
 sale of iustice. You vse oftentimes such  
 prolonging of iustice, that you take more  
 from the suiters than þ value of the thing  
 which is in suite: for so much as the expē-  
 ces

12th. 10.

12th. 10.

12th. 10.

ces & charges do far surmount y<sup>e</sup> commodi-  
 tie or profit reapt by the sentence, But  
 what can you answere to him in this strait  
 iudgement, who commandeth you, saying:  
 freely haue you receiued it, and therefore  
 frankly giue it againe. Your chests are  
 full of riches, your conscience fraught w<sup>th</sup>  
 sinfulness, your chiefest care is for world-  
 ly commodities, making your soules cap-  
 tiues to sin & iniquitie. But what doth it  
 profit or auaille man to gain all y<sup>e</sup> world, &  
 sustaine y<sup>e</sup> losse of his soule: or what thing  
 may man change for y<sup>e</sup> safety of his soule: y<sup>e</sup>  
 brother shal not redeem y<sup>e</sup> death of his bro-  
 ther: & mā shal not pacifie y<sup>e</sup> wrath of God  
 nor is able to giue a sufficient price for the  
 redemption of his soule. He shal alwaies  
 liue in labor vntil his end. Marke you rich  
 mē what y<sup>e</sup> Apostle saith: Go ye now, say-  
 eth he, you rich mē, weep & lament y<sup>e</sup> mis-  
 eries which shal come vpon you: your riches  
 are corrupt, your garmentes motheaten,  
 your gold & siluer cankered, and the rust of  
 them shal be a witnesse against you, & shal  
 eat your flesh as it were fire: you haue ga-  
 thered for your treasure wrath in the last  
 daies. Beholde the hire of the labourers,  
 which

Math. 10.

Math. 16.

Iacob. 1.

at. 6.

which haue reapt down your fields, and is kept backe from them by fraud, crieth out against you, and the cry of them is entred into the eares of the Lord of Shaddoth. And therefore truth it selfe commaundeth you: saying: Worde not vp for your selues treasures vpon earth, where the moth and ruste doe corrupt, and theues breake in and steale it.

Of the vn-satiabie desire of the couetous man. Chap. 9.

**O** Fire vnquenchable: O desire insatiable: What couetous man was euer satisfied with the performance of that which he first desired to obtayne: for such is his insatiable appetite, that after he hath obtayned that which he wished for, he bendeth his minde to procure greater things, & the end of his desire is alwayes in getting that which he hath not, and is neuer content with that he hath already gotten. The eye of the couetous man is neuer satisfied, and will not be filled for a portion of iniquitie. The couetous man hath neuer his fill of money, and he that loueth riches taketh little fruit thereof. Euen as hel and perdition are neuer filled

us the  
me. 14.

tacher. 5.



led : so likewise the vnſatiabſe eies of couetous mē are neuer ſatiſfied. Theſe are the two blondſuckers which alwaies ſaie, bzing vnto vs, for *The loue of money doth as much increaſe as money it ſelfe.* Prouerb. 30

Wherefore the couetous man cannot be ſatiſfied. Chap. 7.

**V**Wilt thou know, O couetous man, why thy minde is neuer ſatiſfied, & thy deſire is neuer filled? Marke what I ſhall ſaie: The meaſure from whence thy couetous deſire doth ſpring, is neuer ſo full, but it is able to comprehend moze. For the minde of man (which is the meaſure wherby he meaſureth all worldly deſires) is able alſo to receiue God, becauſe he which cleaueth vnto God, is one ſpirit with God. Therefore how much ſo euer the minde doth containe, it is neuer ſatiſfied vntill it doth comprehend God, of whome it is alwaies capable. If thou wilt then be filled and contented, leaue of thy couetous appetite, for ſo long as thou ſhalt haue that greedie deſire, thou ſhalt neuer be ſatiate: for there is no accord betweene light and darkneſſe, nor no agreement betweene Chriſt and Belial, be- 1. Cor. 6.

cause 2. Cor. 6.  
Mat. 6.

because no man can serue God & Mammon.

Of the false and deceitfull name of Riches, Chap. 8.

**O** Thou false and deceitfull felicitie that man hath in riches, which in verie deede makest y rich man an vnfortunate & miserable child. For what maketh a man moze unhappie or wretched, than wealth, or worldly substance, which are called Riches: A man to be neede & to be rich are two contraries, and yet the riches of the worldly do not take away pouerty, but causeth pouertie. For, as the wise man saith: A little doth better content & satisfie the poore man, than abundance doth suffice or please the rich man. For, where there is gret riches, there be many to consume it: for, we see great Nobilitie ouer-charged with greater necessitie. Therefore wealth and abundance doth not enrich a man, but maketh him poore and neede.

Examples against Couetousnes. Chap. 9.

**H**ow many hath Couetousnes seduced & decayed: how many moze hath the loue of money, vicerly destroyed: The Ass rebuked Balaam, for that he beeing seduced with the desire of those thinges which

acher. 5.

hm. 22.

which were promised him, determined to curse Israel. The people did stone *Achas* to death, because he took away gold and silver which were cursed & forbidden. *Naboth* was slaine, that *Achab* might possesse his vineyard. *Giezi* was stricken with a Leprosie, because he demanded and receiued gold, silver, & garments, vnder the name of *Helisens*. *Indas* hanged himself, because he had solde and betrayed Christ. Sodaine death made an end of *Anania* and *Saphyra* his wife, because they defrauded and deceiued the Apostles of the price of theyr ground. *Tyrus* built by a strong forresse & heaped by silver as earth, and gold as the clay of the streets, but beholde, sayth the Prophet, the Lord shall spoile her of it, & he shall smite downe her power in the sea, and she shall be consumed with fire.

Of the great care that couetous men haue. Chap. 10.

**W**hy doth man so earnestly set his mind & straightlie presse himselfe to gather goods, seeing that he cannot alwaies continue, & enjoy them for ever: for man commeth forth like a floure, and doth waste and vanish awaie againe lyke as the

Iosue.

3.Reg. 22.

4.Reg. 9.

Math. 27.

Aa. 3.

Zacherie. 9.

Ioh. 8.



the shadow, and neuer continueth in one estate. Why doth he then desire to be master of many things, when fewer things would serue him? For hauing sustenance and clothing, saith the Apostle, let vs be content therewith. Why doth he seeke after things necessarie with much care and anguish of minde, seeing y they offer themselves to vs wout great difficultie? Mark what the truth it selfe saith: Be not carefull, saying vnto your selues, what shall we eate, or what shall we drinke, or wherewith shall we be clothed: for your heauenlie father knoweth right well y we haue neede of all these things. Seeke first therefore the kingdome of heauen, and all these things shall be cast into your hands. And herevpon saith *David*: I did neuer see the iust man forsaken of God, nor yet his seed begging bread.

Of the inordinate desire that the couetous man hath to keepe riches. Chap. II.

Horatius.

**T** *Antalus*, as the Poet saith, thirsteth amidst the waters: euen so the couetous man standeth at need amidst his greatest wealth. To whom, that which he hath, both as much good, as that which he

Preacher.

Prouerb. 1

Booke of Isa  
Ius 12.

he hath not: For, bycause he neuer bleseth  
those things, which he hath alredy in pos-  
session, but alwaies seeketh after thinges  
not as yet obtayned. He is (saith the wise  
man) as though he were rich, whē he hath  
nothing: and is as though he were poore  
whē he floweth in wealth. The Couetous  
man, & the pit of hell, do both of them de-  
uour, but they do not digest: they receiue  
both, but they do not render againe. The  
nigard doth neither pitie those y<sup>e</sup> suffer af-  
fliction, nor yet hath compassion on those  
y<sup>e</sup> be in miserie. But he forgetteth his du-  
tie to God, & the loue to his neighbour,  
seeking his own harme & disquiet. For he  
holdeth backe from God y<sup>e</sup> honour due to  
him, he denieth his neighbour things y<sup>e</sup> be  
necessarie, & withdraweth from himselte  
things which are needful. He is vnthank-  
ful to God, vnkind to his neighbour, and  
cruel to himself. To what vse hath the co-  
uetous & miserable man substance? & to  
what purpose hath the spiteful or maliti-  
ous man gold? How can he which is euil  
vnto himselte, be good to others? or he that  
taketh no profit of his owne gottē goods?  
He that hath the substance of this world,

F.

and

Iohn. 4.

and seeth his brother stand in need, and taketh no pitie on him, how doth the loue of God remaine in him? For, he loueth not his neighbor as himselfe, whom he suffereth to perish for hunger, and consume for neede: neither doeth hee loue God aboue all things, who, more than God respecteth Gold and silver.

Why the couetous man is called a Worshipper of Idolles. Chap. 12.

Iphes.

**T**he Apostle doth rightly define Auarice or Couetousnesse to be the worshipping of Idols: for, as the Idolater committeth Idolatrie by adoring the Idol, euen so doth the couetous man, in making Gold his God. The Idolater most frequently doth reuerence the Idol, the couetous man most carefully keepeth his treasure. The idolater putteth his hope in his false God, and this man putteth his trust in his fickle wealth: The one is afraid to violate any part of his Idol, & the other is afraid to decrease any portion of his treasure.

The properties of a couetous man. Chap. 13.

**T**he couetous man is alwayes ready to aske, but slow to giue, and bold to deny:



deny : All that he spendeth he thinketh it lost, and after expence, he is full of sorrow: full of cōplaints, froward & hard to please: He is prest with care, and sigheth, through the remembrance of that which is spent. He is troubled in mind, tormented in body, and if ought go from him, it is much against his will God wot. He maketh his owne gifts glorious, and embraceth that which he receiveth of others. He giueth in hope to receiue, & of his gifts he maketh his gaine. He is fræ of dispense, where others beare the charge, but very sparing in spending of his owne. Hæ forbeareth his foode, his treasure to encrease: hæ pineth his body, for to multiplie his gaine. Hæ plucketh backe his hand when ought hæ should giue, but hæ stretcheth him farre forth to receiue commoditie. Howbeit the wealth or substance of the vnrigh- teous, shal be dried vp enen as a riuer, because goods euil gotten, are soone againe consumed. For it is a iust iudgment, that welth of euil beginning, shold haue a worse ending. And y those things which bæ vniustly gathered, should bæ vnrhristly scattered. The couetous man therefore

hath his condemnation both in this lyfe,  
and in the life to come.

Of the dangerous possessing of  
riches. Chap. 14.

Booke of Ie-  
sus. 8.  
Ibidem, 31.

Matth. 10.

Matth. 10.

Matth. 7.

Act 3.

Esay. 5.

Esay. 2.

Esay. 57.

**I**t is most true therfore which the wise  
man doth testifie, that golde and siluer  
hath vndone many. He that loueth golde  
shall not be iustified. Woe be to them that  
follow after it. Behold the sinners doe a-  
bound in this world, and for the most part  
are y<sup>e</sup> inheritors of wealth. Wherevpon our  
sauiour Christ gaue commandemēt vnto  
his Apostles, saying: Possesse no gold nor  
siluer, ne keepe no money in your purses,  
for as easie it is for the Camell to passe  
thorough the eie of a Needle, as it is for a  
rich man to enter y<sup>e</sup> kingdome of heauen:  
for y<sup>e</sup> way y<sup>e</sup> leadeth to life is strait & nar-  
row. And therfore y<sup>e</sup> Apostle folowing the  
commandemēt of his master, said: I haue  
nether gold nor siluer. Woe be to you (saith  
the prophet, y<sup>e</sup> ioyne house to house, & field  
to field, to the vttermost bound of y<sup>e</sup> place.  
The earth is filled with siluer & gold, and  
ther is no end of her treasure. I am græ-  
ued (saith God) with the iniquitie of the  
couetous man, and haue stricken him.

Of

Of lawfull Riches. Chap. 15.

**B**Ut *Abraham* was rich, and *Iob* of great substance: *Dauid* was welthy: Genl. 15.  
 And yet both the Scripture say of *Abraham* that he did beleue God, and it was reputed to him for righteousnesse. Of *Iob* Iob. 2.  
 the scripture doth also witnes, that there was not his like vpon the earth, being a simple and an vpright man, fearing God, and eschewing euill. Of *Dauid* we haue likewise sufficient testimonie, þ our Lord 2. Reg. 26.  
 found him according to his hart and desire: but all these holy fathers were as 1. Cor. 16.  
 though they had nothing, & yet possessed al things, according to the saying of the prophet *Dauid*: If thou dost flow in welch set not thy hart thereon. And on the con- Psal. 6. 10  
 trary side, the couetous men do possesse al things, & yet are they as though they had nothing, as the same Prophet witnesseth in an other place: The rich men saith hee, Psal. 33.  
 war needy & hungry: For it is more easie to find one þ loueth riches & hath thē not, than to find one þ hath them, and doth not loue them, because it is hard to be amidst the fire and not to burne, and more harder to possesse riches, & not to loue them,

F. iii.

Hear



Hier. 6.

Harken what the Prophet saith: From the lowest vnto the highest all men set their minds to heape vp treasure, and frō the prophet to the priest al commit deceit.

Of the vncertaintie of Riches,

Chap. 16.

Luke. 12.

Psalm. 38.

**T**he couetous man doth alwayes tra-  
uell much against nature, because  
nature doeth bring him into the worlde.  
poore and needy: and pouertie doth accom-  
pany him euen vnto his graue. The earth  
receyueth him naked, and after he hath  
playd his part thereon, shee doth deuour  
him naked againe, when death shall giue  
him a deadly wound. The couetous man  
in this life desireth nothing but riches, &  
therefore saith he: I will pull downe my  
barnes and granaries, and will enlarge  
them to reserue al such fruits as the earth  
shal bring mee forth, and therein will I  
lay vp all my wealth and treasure. Vnto  
whose determination this aunswere was  
made. O Foole, thy soule shall be required  
againe of thee this night: then whose shall  
those things be which thou hast gotten and  
scraped together? Thou doest gather tre-  
sure saith the Prophet, but thou knowest  
not

not for whom. The rich mē (saith he) tooke  
 their rest, & when they did awake, founde Psalme. 77.  
 none of their riches in their owne hands.  
 The rich man (saith *Iob*) whē he shal sleepe Iob. 27.  
 shal beare nothing away with him, but  
 shall open his eyes, and nothing shall hee  
 finde. Be not afraid saith *David*, when a- Psalme. 48.  
 ny man becommeth rich, and though the  
 glozy of his house encreaseth moze and  
 moze: For whē he dieth of al these things  
 nothing shall he receyue, his glozy shall  
 not follow him, his pompe will take her  
 leaue, and his riches shall come into the  
 hands of strangers: for the sepulchers of  
 such men shall be their house for euer.  
 Therefore the wise man saith. Whatsoe-  
 uer the couetous mā gathereth together,  
 he heapeth it vp for others, & in his goods Booke of I  
sus. 14.  
 another shall ryote and make hauock. It  
 is lamentable to see how it is prouided by  
 destiny, that oftentimes his greatest ene-  
 mie becometh his nearest heire.

Of Gluttonie. Chap. 17.

**I**n the beginning of mans life, breade  
 and water was his foode, and a simple  
 garmēt with a poore cotage, were thought  
 sufficient to couer his deformities.

F. 4.

But

H. cl. f. 28.

But now the fruites of the trees, the sundry sortes of graines, the roots of hearbs, the fishes of the sea, the beasts of y<sup>e</sup> land, the foules of the aire, doe not satisfie the greedy appetite of gluttons & rauening men. For now they seeke pleasant dishes, with painted colours: they procure delicate and hot spices, choice cates, sugered morsels for daintie mouths. Those thinges they doe feede vpon which be curiously wrought by the arte of Cookery, & cunninglie prepared by the inuention of their officers. One by stamping and straining, changeth some things from their proper nature, labouring by art to make that an accident, which of it selfe is a substance. Another compoundeth things together, to make that delicate, which of it selfe is vnpleasant: & all this is to turne excesse to hunger, to bring an appetite vnto the stomacke oppressed with saturitie: to fulfill the greedy desire of gluttonie, rather than to sustaine the weaknesse of nature. But the place of gluttonie, as it hath scarce foure fingers in quantitie, so hath her pleasure hardlie foure momentes in continuance. The meane in meates is contemned,



ned, superfluitie is affected, & varietie is desired. Desire of grædinelle knoweth no end, and varietie excēdeth measure. The minde is overcharged, the stomack troubled, and the sence through them both is opprest. Gluttonie is an enimie to health, a friend vnto sickness, the mother of wanton lust, and the instrument of death. Bē not grædie, saith the wise man, at anie banquet, and fæde not on euerie dish, for with diuersitie of dishes the health is indangered, and through the surfet of wine many haue perished: Meate is ordained for the bellie, and the bellie to receiue meate, but God shall destroie the one and the other.

Booke of Ie  
sus. 37.

2. Cor. 6.

Examples against Gluttonie.

Chap. 18.

**G**luttonie requireth a costlie & chargeable tribute, but it yeldeth a verie base and most vile rent. For how much more delicate the fode is, so much more odious are the frutes thereof. Gluttonie distempereth the body, corrupteth the stomack, & maketh all parts noisome. Gluttonie did shute vp the gates of Paradise against mankind. Gluttonie caused Elau to sell his inheritance. Gluttonie was the main:

Gen. 40. mayne path that led *Pharao* his baker to  
 the galowes. Gluttony was the instrument  
 Matth. 14. that wrought *John Baptists* death. *Nab-*  
*buzardan* the chief cooke of the king of *Ba-*  
 Reg. 24. bylon, burnt the Temple, & destroyed *Ieru-*  
 Jan. 5. salem. *Balthazar* the king of *Babylon*, in  
 his great and sumptuous banquet, saw a  
 hand wryting on the wall, *Mane, Thetel,*  
 Phares, & the same night he was killed by  
 hum. 11. the *Chaldeans*. The people of *Israel* satte  
 salm. 77. downe to make good cheere, and rose vp to  
 play, but whilest y<sup>e</sup> meat was yet in their  
 mouths, the w<sup>r</sup>ath of God fell vpon them,  
 and destroyed them. They which fed volup-  
 tuously, dyed in the high wayes. The rich  
 man which did feast & banquet, & aboud in  
 wo<sup>r</sup>ldoly pomp & vanity, was buried in hel.

imentation  
 Jer. 4.  
 like. 16.

Of Drunkenesse. Chap. 19.

What is more vile and lothsome than  
 is the drankarde? whose mouth is  
 the lodge of poysoned sauiors: whose body  
 through excesse doeth tremble and shake:  
 whose promises are large: whose tongue  
 bewrayeth secrets: whose minds is soone  
 changed, whose countenance is transfor-  
 med. For where drunkennes is the mi-  
 stresse, the secrecie beareth no mastery. For  
 common-

commonly when the heade is full of wine,  
 þ̄ tong is set at libertie. Besides this, wine  
 onely doth not suffice a drunkard, neither  
 is he content with many sortes of wine,  
 as Cisar, Bastard, Hipocras, & such like,  
 but he drowneth his senses in all varietie  
 of liquor, making himselfe the monster of  
 excesse. This is the nursery of all conten-  
 tion and strife. For as the wise man saith,  
 much drinking of wine kindleth the coals  
 of wrath, and is the root of al mischief and  
 ruine: and the sequele thereof is fornication.  
 Yea fornication, wine, and drunken-  
 nes, bereaueth noble minds of al strength  
 and courage. And therefore the Apostle  
 writeth: be not dronke with wine where-  
 in is wanton lust. And the wise king saith,  
 that wine is a lecherous thing, and that  
 drunkennes is full of strife and dissenti-  
 on. The children of *Rachab*, and the son  
 of *Zacherie* dranke no wine, nor Cisar, ne  
 other kinde of drinke that might make  
 them dronke.

Booke of  
 Iesus. 31.  
 Ofc 4.

Prouerb. 2  
 Ephe. 3.

Luke. 1.  
 Hier. 35.

Examples against dronkennes. Chap. 20.

**D**ronkennesse did discover the priue  
 parts of *Noe*, and caused *Lothe*, to  
 commit incest. Drunkennes slewe *Am-  
 mon*

Gen. 9. &



Reg. 13.  
dith. 13.  
ou. 23. &

1. 5a

11  
y. 28.

y. 21.

mon king *Dauids* sonne, & murdered *Holofernes* chief captaine of the army. True then it is that *Salomon* saith: They which are giuen to drinke, & to spend riotously, shalbe speedily brought to beggerie. And the prophet *Esay* crieth out vpon such mē saying: Woe be vnto you which rise vp early in the morning to drinke your selues dronke, and to tipples vnto night, that you become hotte and boiling with wine: ha- uing also in your bankets diuers and sū- dzy instruments, and plentie of wine: wo be vnto you which be mightie, and able to drinke stoutly in feasts, and are expert to set vp dronkenness: beholde your ioy & felicitie is to kil calves, and fat wethers, to eate of diuers sorts of flesh, & to drinke wine: let vs eate and drinke say you, for we shall die to morrow. And the voyce of the *Lorde* (saith he) is reuealed in mine eares, that this iniquitie shal not be pur- ged from you untill death, woe be vnto the crowne of pride, euen to the dronken people of *Ephraim*. The priest & the pro- phet knowe not what they doe for dron- kennesse: They are all swallowed vp with wine, they knowe not him that loo- keth

keeth on them, they stumble & are become ignorant in their iudgements.

Of Lecherie. Chap. 21.

**G**luttonie the mother of vncleannesse, bringeth forth a more vncleane daughter: For it is verie agreeable to reason, that he which is already vncleane, should become as yet more disparged with vncleannesse. For all those which commit fornication, are lyke vnto the Bakers oven made hot with fire. The Princes and rulers began to rage through wine, for the bellie which is daintelie fed, most willingly of it selfe embraceth carnall pleasures. Dextreame rage of lewde luste, which doth not onlie effeminate the mind, but also weakeneth the bodie, which doth not onlie endaunger the person in this life, but bringeth bodie and soule in perill of damnation in the life to come: For all the sinne which man doth commit, is without the body, but he that offendeth in fornication, procureth offence against his owne body. Heate and Luste are the harbengers of Fornication, and she is alwayes accompanied with vncleannesse, and vndecentnesse, but sorowe and re-  
pen-

Apoc. 21

Ose. 7.

1. Cor. 6.

Proverb. 5.

penitance do speedily ouertake her: For the lips of an Harlot (saith *Salomon*) are like vnto a dropping hony comb, and her throat is moze neate and clearer then Dyle: but the end and latter dayes of her, are as bitter as Wormewode, and her tongue is a sharpe two edged sword.

Of the generalitie of Lecherie.

Chap. 22.

Lecherie.

1.4.

**T**He wicked daughter of Gluttouy, is our familiar enemy, not dwelling far from vs, but neare at hand, not without, but within vs. Her violence and force is in our loynes, and her strength is placed in the midst. She is neuer driven away, but when she is eschued, and she is neuer put to flight, but when she is kept at hard dyet. Two things she requireth to worke her force and violence, libertie and saturitie: and she putteth her will in practise by company and oportunitie. She prouoketh al ages, she confoundeth euery sect, she breaketh all order: she peruerteth eche degree, she doth assault man and weman, yong and old, the wise and the simple, the high and lowe estates, the base and the best degrees.

Of



Of manie which haue perished through  
Lecherie. Chap. 23.

**W**ho is able to set forth & sufficiently to declare the multitude which haue perished through this wicked sinne? Gen. 17.  
For Lecherie ouerthrew *Pentapolis*, and the country nêere adioyning. Lechery destroyed the *Sodomites*, and *Sichem*, with all the people therein. Ge. 16. & 34.  
Through Lecherie were those that rauished *Dyna* murdered. Gen. 38.  
Lechery ouerthrew *Her* and *Onam* the sonnes of *Iuda*. Through lechery the vncleane *Israelite* and *Madianite* perished both at once. Num. 25.  
Lechery caused the fornicators of the tribe of *Beniamin* cleane to be rooted. Iudic. 19. & 20.  
Lechery destroyed the vnreuerent sons of *Hely* the Priest, and killed those which defloured *Amon* at the banquet. Reg. 22. & 4.  
Lechery was the death of *Urias*, and brought the two elders which falsely accused *Sanna* to an ignominious and most shameful end, to conclude, this lewde luste did 2. Reg. 17.  
curse *Ruben*, seduced stronge *Sampson*, Dan. 12.  
and allotted wise *Salomon*. It is therefore true which wæ reade: that many haue Gen. 35. & 49.  
perished through beautie. For wine and Iudic. 15.  
*Women* doe cause wise men to doate, 3. Reg. 11.  
and Booke of Iesus. 9.  
Ibidem. 29.

and plate the Apostates, & putter men of vnderstanding to reproofe. This foule desire hath destroyed many lusty Libertines: and many stout and valiant Captaines haue perished by her meanes. The way to hel is her house, which leadeth men headlong to the inward parts of death: She weakneth mans strength, impairerth his senses, shortneth his life, wasteth his substance and wealth.

Of the ambitious man. Chap. 24.

**T**He couetous man gathereth riches, & the niggard kēpeth them together: the glutton delighteth in bellie-chære, & the lecher dwelleth in his lust. He that is ambitious affecteth honoꝝ: and he that is proud doth extoll and magnifie himselfe. The ambitious man is feareful & circumspect, least by word or dede he should offend in common audience: he pretendeth humilitie, & maketh a semblance of great honestie: he sheweth himselfe gentle in hearing, curteous in talking, & bountifull in doing: he followeth his betters with cōterfait curtesie: he boweth & croucheth vnto each one: he frequenteth the Courts of Princes: he visiteth noble personages, making

making great shew of dutie & obeisance,  
 and alwayes approueth what they do af-  
 firme, seeking by flattery to please their  
 humors. Not ignorant of the Poets say-  
 ing: although there be no dust vppon the  
 garment of thy better, yet pretend a kind  
 of double diligence, and seeme to shake off  
 that that is not. He is ready and diligent  
 where he knoweth to please: but slow, and  
 not earnest where he feareth displeasure.  
 He seemeth to reprove things that be euil,  
 and cunningly detesteth things that be vi-  
 tuous. He speaketh things plausibly to those  
 that giue eare: and applyeth himselfe to  
 euery company, reaping thereby a fruitles  
 praise, and a colourable commendation.  
 Oftentimes he doth sustaine a harde con-  
 flict with himselfe, whilest iniquitie moou-  
 ueth his mind: and ambition stayeth his  
 hand: whilest ambition doeth not permit  
 that to be done, which her mother iniquity  
 doth put her in mind of. But yet for al this  
 the mother and the daughter vse couine  
 together. For the mother openly maintai-  
 neth her purpose, and the daughter in se-  
 cret doth not resist. The mother before  
 all men claymeth vnto her that which is

Ouidius



manifest, and of right duetifull: but the daughter affecteth that which is cloase & couert. And therefore the ambitious man doth alwayes most willingly intreate vpon souerantie, which greedy desire he followeth, saying: When shall he rule and haue the sword in hand, who would be seuerer in iudgement, make in mercy: who would frame his will to reason: whome loue nor fauor cannot withdraw from doing iustice: whom prayer cannot intreat, nor hire corrupt: who would giue credite to those that be faichful, and eare to those that be humble: Who in fine would be louing and gentle, liberall and curteous, steadfast, prudent, patient, and politicke?

Of the excessiue desire of ambitious  
men. Chap. 25.

**T**he ambitious man if possibly hee do not profite by this meanes: then hath hee recourse vnto some skilfull mate, that can cunningly play the part of Symon Magus, or els he vseth the help of Giezic the bribe taker. And by Symon whom he maketh a dangerous instrument for a diuelish purpose, he purchaseth that which of himselfe he could not attayn, then is hee  
liberall

liberall in giuing, and full of rewarde:  
 the with faire words he frieth his friends  
 and maketh large promises: and then  
 doth he leaue no path but to aduen to winne  
 grace or fauor, to obtayne his purpose.  
 But if by this meanes it commeth not to  
 passe, he vehemently inuadeth estate of ho-  
 nor, and impudently usurpeth the place of  
 authoritie, and being supported by the  
 hope of friends, & partly pricke forward  
 by the helpe of parentage, hee is so infla-  
 med with the desire of honor, and so deep-  
 ly drowned with the inordinate affection  
 to beare rule, that neither he abhorreth to  
 fall into scisme, nor feareth to commit a  
 scandalous act. But Siezle was stric-  
 ken with a leprosie: And Simon perished  
 together with his money; the fire consu-  
 med Chaze and his companions: and the  
 earth deuoured Dathan and Abiron. Let  
 no man therefore take vpon him honor, un-  
 les he be called by God, as Aaron was.

4.Reg. 5.  
 Actes. 8.

Num. 16.

Iob. 5.

An example of an ambitious man. Chap. 26.

**W**E do finde an euident and manifest  
 example of ambition in Absolon,  
 who when he did aspyre to the kingdome  
 of hys father, made for himselfe Char-

2.Reg. 19.

riots, and prouided horsemen, and ordain-  
 ned men of war to goe before him : And  
 rysing vpearly in the morning, he stode  
 (as the story saith) neare vnto the entrie of  
 the gate, and he called vnto him euery one  
 that had busines in y<sup>e</sup> Kings iudgements,  
 and asked, Of what Citie art thou? who  
 making aunswere, said : I am one of the  
 Tribes of Israel, and your seruant: your  
 request seemeth to mee good and reasona-  
 ble, sayd Absolon agayn, howbeit there is  
 no iudge appointed by the King to giue  
 you audience : But who will make me a  
 Iudge vppon the earth (saith hee) that all  
 those which haue busines might come vn-  
 to me, as vnto an vpright Iudge : And as  
 there came a certaine man to salute him,  
 he stretched forth his hande, and taking  
 him thereby, imbraced and kissed him, and  
 the like he did vnto all the people of Isra-  
 el which came to iudgement, and to haue  
 audience of the king his father: and here-  
 by he withdrew the harts of the Israelits  
 from his father. And when he went to E-  
 bron, he sent out priuie scouters amongst  
 the Tribes of Israel, saying thus vnto  
 the, as soone as you shall heare the sound of  
 the



the trumpet, say vnto the Israelites: Absolon raigneth in Ebron. And there was a strong conspiracy of their company greatly increased.

Of the short and miserable life of noble men, Chap. 27.

**B**Ut admit that the ambitious man be exalted alofte, and promoted to that highest place, his charges do increase, his cares are multipliyed, his times of abstinence are prolonged, and his quiet nights from rest are turned to watching: whereby the body is distempered, nature is weakened, and the vital spirits made feeble. And thorow such distemperatures, the sleepes are broaken, yappetite is lost, the strength decayeth, & the body consumeth: And languishing in himselfe, perhaps he lyueth not halfe his dayes, but quickly shortneth his miserable life with a more miserable end. The saying of the Poet in him is verified: *Things that are great in themselves, do soone fall*, and great men be not permitted to continue long in their estats, & they be exalted, that they may come downe with a greater fall. This saying of the Prophet also by them proueth true. I did

*Taken in alder*

INNOCENT III

ſee ( ſaith he ) the wicked man highly ad-  
 uanced and ſet aloft, yea, euen as high as  
 the Cedar trees of Libanus : but I paſſed  
 by, and behold, there was none that would  
 know him: I ſought him, and in that place  
 of his dwelling he could not be found. His  
 dayes ſhal be abridged and ſhortned : he  
 ſhall be ſtricken as the vine of the firſt  
 floure of his Grape , and as the Olyue  
 when it bringeth forth flowers, according  
 to the ſaying of the wiſe man: The life of  
 euery potentate is but ſhort.

looke of  
 elus 10.

The properties of a proud man. Chap. 28.

**A**s ſoone as the ambitious man hath  
 aſpired to honor, he is ſtraight waies  
 puffed vp with pride, and without al mea-  
 ſure he breaketh into brags and boastes,  
 ſounding to his owne praiſe and credite.  
 He bendeth not his mind to do good vnto  
 others, but gloriouſly to blaſe out his  
 power and prerogatiue: He preſumeth  
 his perſon to be made much better, be-  
 cauſe he hath gotten ſupperioritie. But  
 alas, high degree maketh not a good man,  
 nor honor, nor dignitie maketh a man bet-  
 ter, but the honeſtie and vertue where-  
 with he is endued. Furthermoze, the am-  
 bitious

bitious man exalted on high, contemneeth the company of his olde friends, and disdaineth the sight of his former familiars, and turneth his face from his wonted acquaintance: his countenance is proud, his gate is glorious, his mouth is filled with haucie tearmes, his minde is fixt vppon weightie matters. He is impatient of subiection, and desirous to beare rule: hee is a clogge vnto the Clergie, a great burthen vnto his Subiects, and a heauie yoke vnto his neighbor. He cannot patiently beare any græuous thing that shal touch himselve, nor delay that which hee hath conceiued in his mind: but hee is rashe, bold, boasting, arrogant, soone moued, and very importunate.

Of the fall of Lucifer, the father of  
Pride, Chap. 29.

**O** Pride which no man can beare, thou art intollerable and odious vnto all men: and among all vices, thou alwaies art the first and last: where thou comest: euery other sinne doth follow, and when thou takest thy leaue, the other are forsaken. For it is written: Pride is the beginning of all sinne, and the first begotten



and eldest daughter of death. For this wicked daughter, Pride, in the very beginning of things did stir vp the creature against the creator that formed and made him, the Angell against God: but God threw him down from the heauen, because he did not continue in the truth: he threw him downe from the state of innocency into sin: from sinne into miseries: from the brightnes of heauen, into the darke and mistie ayre. Harken what the Prophet sayeth of this fall. How art thou fallen downe (O Lucifer) which didst rise in the morning: thou which didst wound all nations, art now falne, vnto the earth: thou (I say) which saidest in thy hart, I wil ascend into the heauen, and will exalt my selfe aboue the starres: I will sit in the mountayne of witnes, in the sides of the North, and I wil ascend aboue the heighth of the cloudes, and will be like vnto the most highest. Thou wast the Image of his likenes, beeing full of wisdom, and perfect in comelines: thou wast the darling of Gods Paradise. Euery precious stone was in thy garment, the Sardonicke, the Topase, the Iasper, the Crysolite,

soltyte, the Onix, the Berill, the Carbuncle, the Saphyre and the Emrode, yea, the very golde it selfe: to bee shorthe all these thinges ( O Lucifer ) were prepared in that day that thou wast created, for the setting forth and trimming of thee. Thou wast that Cherubin, whose wings were stretched forth: And I placed thee vpon the holy mountayne of God. Thou diddest walke in the middelt of the stones set on fire: thou wast perfect in thy proceedings, from the day of thy creation, vntill sinne and iniquitie was found in thee: but when thou diddest transgresse, I did cast thee out of the holy mountayne. The hart was exalted and puffed vp through thy beautie and brightnesse, and nowe I haue cast thee downe vpon the ground. The Cedar trees were not higher than hee was in Paradise: the Fyre trees did not match his heigth, and the Palme trees were not equal with his boughes: there was no tree of Paradise comparable vnto his beauty, because God made him comely and goodly to behold amongst many. And he is now become king of the children of Pride: He is y great red Dragon which hath seauen

heads, whose tayle drew after it the third part of the Starres of the firmament, and set them vpon the earth. And he is that great Draggon and old Serpent which was throwne downe, and is called the diuell or Sathan, who seduced the whole world, and is cast vpon the grounde, and his Angels also with him: Of whom our Sautour saith: I did see Sathan like vnto the lightning falling downe from heauen. For euery one that exalteth himselfe, shall be made low: and he that humbleth himselfe, shall bee exalted.

Of the arrogancie of men. Chap. 30.

**O** Proud presumption, O presumptuous prid, which didst not onely attempt to make the Angel equal with God, hast presumed also to make men as Gods. Yet such is the fickle fauor of Pride, that whom she setteth vp alofte, shee quickly pulleth downe againe, and whom she doth exalt, she soone embraceth the same. Wherevpon our Lord sayde vnto the Prophet. Thou sonne of man, say vnto the Prince of Tyrus, thus sayth our Lord, because thy heart is lift vp as though it were the heart of a God, and for that thou haste  
saide,

ob. 4r.

uk. 10.

miel. 4.



sayd, I am God, when thou art but man,  
 I will bring therefore vpon thy necke the  
 strongest of the Gentiles, and I will de-  
 stroy thee, and thou shalt die in the ouer-  
 throwe of them which shall be slaine, and  
 thou shalt perish amidde the Seas: *Nabu-  
 chodonozzer*, because hee did proudly  
 bragge vpon his power and strength, and  
 said: Is not this *Babylon*, which I did  
 builde for the place of my Kingdome: in  
 the strength of my power, and in the glo-  
 ry of mine honour? And as the word was  
 yet in the Kings lips, there came a voyce  
 from Heauen, saying, King *Nabuchodo-  
 nozer*, it is spoken to thee. Thy King-  
 dome shall goe from thee, thou shalt be  
 cast out from amongst men, and shalt  
 haue thy place with the wylde and brute  
 beasts, thou shalt eat Hay as doth y<sup>e</sup> Dre.  
 and shalt haue seauen yeares vpon thee,  
 vntil thou knowest that the heigh & migh-  
 tie, doth rule in the kingdome of men, and  
 giueth it to whom soeuer he will. And the  
 very same houre this saying was fulfilled  
 vpon the King: for he was cast out and  
 did eate Haye with the Dre. It is then  
 true, which is sayd in the Psalme: *Han*  
 when

Ezech. 22.

Psalm. 48.

when he was in honour understood it not, he was compared vnto the brute beastes, & made like vnto them. Pride ouerthrew the Towre of *Babylon*, and confounded the Tongues. Pride slew *Goliath* the Giant, and hanged vp *Haman*. Pride ouerthrew *Nicanor*, and was the destruction of *Antiochus*. Pride drowned *Pharao* in the red sea, and murthered *Sennacherib* the king of *Assyrians* in the temple of his false God. Pride cutte of *Holofernes* head, when he thought himselfe furthest from feare: and to be short. God hath suppressed the seats of proude Princes and Rulers, and hath dreyed vp the rootes of insolent nations.

Of the abomination of Pride.

Chap. 3.

**H**ow detestable a thing Pride is, God himselfe doth witnes by the mouth of his prophet, saying: I detest & abhorre the pride of *Iacob*: and againe our Lorde hath sworne against the pride of *Iacob*, I will not untill the end forget their works. And herevpon amongst al the sins which God doth hate, the wise man reciteth for the first of them, proud and loftie looks. And the Prophet sayth, the dayes of the Lorde

Gen. 11.

1. Reg. 17.

Hester 7.

1. Mach. 15.

1. Mach. 6.

Exod. 14.

1. Reg. 18.

adith. 15.

ooke of

esus 10.

idem.

mos. 6.

mos. 8.

ouerb. 8.

**L**ord of hosts shal come vpon euery proud  
 and high minded man, and vpon euery ar-  
 rogant person, and such shalbe cast downe  
 and made low: It shal come vpon the Ce-  
 dar trees of Lybanus, which bee both high Esay. 5.  
 and strong, and vpon al the Dikes of Ba-  
 san, and vpon the high mountanes and al  
 the loftie hilles, and vpon euery Towre  
 and Wall that is fortified: and the state-  
 liness of men shal be shaken downe, and  
 the stoutnesse of the valiant and couragi-  
 ous shal bee abated. Therefore hath Hell Esay. 2.  
 increased his power, and hath enlarged  
 his mouth, and shee shal deuoure all the  
 proude and vaine glorious persons. The Esay. 3.  
 Lord of hostes hath determined this, that  
 he might cut off the pride of the insolent.  
 Holy Job also saith: If pride shal mount Job. 29.  
 vp into the firmament, and the proude  
 mans head shal touch the Clouds, yet shal  
 he in the end consume away, and come to  
 corruption as the dyt.

Against the arrogancie of proud men, Chap. 32.

**E**Uery vicious man for the most part  
 loueth his like, but the proude man  
 hateth him that is proud and loftie. Here  
 vpon saith the wise man: There is al-  
 wayes

Prouerb. 3.  
 Prouerb. 24.



wayes strife and debate amongst proud  
 men, and where pride raigneth, there co-  
 monly is disdain and reproch. The proud  
 man desireth gladly straunge thinges,  
 whereunto he hath bin accustomed, and he  
 accounteth wonted thinges as loathsome.  
 He thinketh the party to whome he vseth  
 speech, thereby to reape profite and great  
 commoditie: but if curteously he embrace  
 any man, he presumeth his countenance,  
 to gaine him great credite. He seldome v-  
 seth any friendly affection, but alwayes  
 imperiously doth shew his authoritie. His  
 Wyrd, his arrogancie, and his disdain is  
 of moze force with him, than Courage or  
 Manhoode. But let him remember the  
 words of the Gospel. There arose a con-  
 tention amongst our Lordes Disciples,  
 which of them shold be taken for the grea-  
 ter, but Iesus said vnto them: the Princes  
 of natiōs and people do rule ouer them, &  
 they which haue power amongst them, be  
 called beneficiall or bountifull: but you be  
 not so, for he that is greatest amongst you,  
 shal be as the yonger, and he that hath the  
 preeminence, shal be as the seruant. And as  
 the Apostle saith, you shall not be as ha-  
 uing

like. 22.

Pet. 5.

uing government ouer the Cleargy, but  
 an example and patron to the flocke wil-  
 lingly. The earth is y<sup>e</sup> Lords, & the whole  
 world, & al that dwell in it is his encrease  
 & abundance. There is then but one Lord, Psal. 115.  
 and one God and others which beare the  
 names of Lords, be but onely seruants, to  
 whom dominion is not proper, but ser-  
 uice is appointed. And therefore, saith the  
 wise man, if they haue appointed there a  
 Ruler, shew not thy selfe proud nor statelly Booke of  
Iesus. 10.  
 but be amongstest them as one of them.

And example against the deceite of ambitious  
 men. Chap. 33.

**T**he mother of the sonnes of Zebedie  
 made petition to our sauiour Christ, Matth. 20.  
 saying. Comaund that those my two sons  
 may sit with thee in thy kingdom, the one  
 on thy right hande, and the other on thy  
 left: to whom Christ made this answer:  
 You know not what you aske, for a king-  
 dom is not gotten by honor, but by charge.  
 And therefore doth our Lorde adde in the  
 same place: It is not mine office to giue  
 rule and dignitie vnto you. As though  
 hee shoulde say: It is mine to giue, but  
 not to you, that is, to such ambitious  
 per-

persons: For although all power and authoritie commeth from God, yet is not the gouernment of the proud allowed of the highest, according to the saying of the prophet: They raigned & bore the sword, but they had it not of me: They were Rulers, and did not know them.

Of the properties of arrogant men. Chap. 34.

**T**he proud man affecteth the highest seate in the Sinagogues, and to bee first placed in feastes: he liketh well to be saluted in open sight, and to haue great reuerence in publique assemblies: the title of Maister ship pleaseth him much, and the proper name of his person or parentage he cannot abide, but desireth to bee called by the name of his dignitie, which Fortune hath lent him: for he loueth not to be honozed of the comon sort. And when he is placed in high degree he useth stately gate, and looketh for reuerence on euery side, and sometimes most cunningly hee craueth curtesie. There was a certayne King vehemently noted for Pride by a graue Philosopher, whom when the wise man saw in his stately throne of Soueraintie, he lay prostrate before him, and in  
most

Matth. 23.



and in moſte humble manner adored the king: that done, he aroſe and ſate downe by him. The king diſliking his diſloyall demeanour, becauſe he knewe he was a Philoſopher, demaunded what he meant, the Philoſopher aunſwered, thou art either God or man, if thou be a God, I ought to adore thee, but if thou be a man I may wel ſit by thee: but the king checking the Philoſopher with his owne calling, made this aunſwere: I am in very deed a man, & therefore thou oughteſt not to worſhip me, but if I were a God, it beſeemes thee not to ſit by me.

Of ſuperfluous appaile. Chap. 35.

**I**N the beginning of the worlde after the offence committed in Paradice, our forefather wore garmentes made of beaſtes ſkinnes: Our ſauour Chriſt alſo to auoyde the exceſſe of apparayle, ſayth Gen. 3.  
 vnto vs, you ſhall not haue two coates, but according to the counſel of S Iohn, he that hath two coates let him giue one of them to him that needeth. Math. 10.  
 But y proud man to ſet out his glory, delighteth to haue Luke. 3.  
 ſundry ſorts of gorgeous appaile, and to be clothed in ſilkes or veluet: and to be  
 h.                      decke

deckt with precious stones. Yet what other thinge is a man decked with gorgeous garments, than a paynted sepulcher, whose outward shape is faire, but full of corruption and vncleannesse within? The pretious stone & the purple, the silke and the veluet, doe all consume in the mudde, Golde, siluer and precious stones be they neuer so sumptuous, waxe foule and vncleane in myre: Dignitie and authoritie are euill placed in the duste: Honour and glozy hath no good seat in the ashes: why then doest thou set forth thy borders, the instruments of Pride? Why doest thou exalt hir gay wealts and garments? The man that was clothed in purple & silke, was buried in Hel. *Dina* the daughter of *Jacob* the Patriarch befoze she went forth to buy ornaments of fozeine women (as *Iosaphus* writeth) continued a maide, but after she went out from amongst them, *Sichem* sonne to the King of the *Ammonites* did violently rauish hir. *Holofernes* which late vnder the rich & pretious Canappe wrought with golde, stones & purple, was slaine of *Iudith*, who left off her sackcloth, & put on the apparell of mirth  
and

Ierh. 23.

Iuke. 16.

Genes. 34.

Ioseph an-  
iq. lib. cap.  
5.

Iudith. 15.

and ioye. Therefore saith the wise man,  
Boaste neuer of thy apparel. And the A-  
postle forbiddeth women to be high min-  
ded in their gorgeous garments, and that  
they shoulde not shewe forth their fryssed  
heare, or to set out their caules with gold  
worke, or to vse any trimming or bzaue-  
ry in their roabes.

Booke of Is-  
sus. 10.

1. Tim. 20

2. Pet. 3.

Against the vaine decking and trim-  
ming of the body. Chap. 36.

**H**Earken what the Lord speaketh by  
the mouth of his Prophet against  
superfluous decking. For as much as the  
Daughters of *Syon*, are become loftie, &  
haue walked with their neckes stretched  
forth to be seene, twynckling their eyes  
as they passe by, the Lorde will make  
their neckes deformed, & will leaue them  
no heare, and in that daye the Lorde will  
take from them the decking & ornaments  
belonging vnto them: as their howpes  
of golde, their chaines, their ouches, their  
bracelettes, their scarfes, the instruments  
wherewith they shedde their heare, theyr  
fine garters, theyr small chaynes, theyr  
nosgayes & swæte perfumes, their little  
gimmolles that goe through their eares,

Esay. 30



their ringes, their pearles or precious stones, which do hang at their foreheads, their suites of apparel, their short clokes, theyr fine linnen, theyr crisping pinnes, their looking glasses, theyr fine cambrick, their headbandes & their bailes of lawn, & they shal haue for their sweet perfume, a lothsome sauour: for their fine girdles, a course cord: for their curled heare, a bald pate. Beholde this punishment is giue n them for their sinnes, that wherein they haue had delight, therein they may be punished. Geue eare also vnto the Prophet Ezechiel, who saith vnto the people of Tyus: O Tyus, diuers sorts of silks are wouen for thee in Egypt, to make thee bailes and couerings. Blewe silke & Purple are brought from the Isles of Elisbah, and ordayned for thy attire. The merchants of the Islands haue chaunged their combes of Iuozy and Ebony with thee at thy price. For the multitude of thy workes, & for thy vse they haue set forth in thy faire, precious things to sale, as Emerauds, Purple, Damask, embroidered workes, fine flaxe, silke and chozall. The factors of Dedan haue brought to thee

Ezechiel. 27.

the rich tapistry and carpet workes for the garnishing of thy seates. and thou art replenished with all thinges, and too much glorified.

But now thou art consumed, and eaten with the sea, and thy goodes in the botome thereof, and ouerwhelmed in the Waters, and thou art come to nothing, and shalt neuer rise againe.

That more fauour is shewed vnto a man for his apparell sake, than for his vertue. Chap. 37.

**W**hen a certain Philosopher in very meane apparrel came vnto a Princes gate, being long stayed thereat, & not suffered to enter in, he went back & changed his habite, and deckt himselfe in gorgeous attire: afterwardes returning againe vnto the gate, he was at the firste permitted to enter in: who comming in presence of the Prince, began to kisse and reuerence his garment, wherof y<sup>e</sup> Prince not a litle maruelling, asked y<sup>e</sup> cause why he did so: to whom the Philosopher answered, I doe hono<sup>r</sup> him (saith he) that hath done me hono<sup>r</sup>, for that which vertue coulde not obtaine, my garment hath

H. 3.                      brought

brought to passe . O vanitie of all vanities, that gorgeous garments shoulde be more honoured than vertue, and beautie more esteemed than honestie.

Of the painting of the face to deceiue the eyes. Chap. 38.

**T**hrough the proude and bayne desire to set out our beautie, many times the natural face or shape is couered and an artificiall countenance framed thereon, as though the counterfet colours of mans inuention, did much excell the cunning or worke of G D D. But man herein is deceiued: for saith Christ: Consider and behold the Lilies of y<sup>e</sup> field how they grow, they doe neither labour nor spinne, and I say vnto you, that *Salomon* in all his glory and triumph, was neuer clothed as one of those be: for it is not to be thought, that a framed or fained colour, is comparable to a naturall or true colour: For when the face is externally painted, the inward parts are thereby corrupted and made noysome. All men and women are nothing else but vanitie. For what is more vaine, than to trimme and frizle the heare, thā to colour & paint the

Math. 6.

Psalm. 38.



the cheekes, and to stretch out the brows:  
 seing that y<sup>e</sup> glozy of this life is deceitful,  
 and that beauty is but vaine. All flesh is  
 but as the grasse, and the glozy thereof as  
 the flower of the field, which doth quickly  
 wither and vade away, and shall soone de-  
 cay as the pot-herbes. And to omitte the  
 speaking any moze of this matter, leasse  
 I should seeme malicious: what is moze  
 vaine, than to adorne the table with fine  
 & imbrodered clothes, with Iuorie tren-  
 chers, with long carpets, with flagons of  
 siluer and golde, & a number of pretious  
 and gorgeous ornaments: or what auay-  
 leth it a man to paint his chamber, to gild  
 the posts of his bed, to prouide a faire or  
 sumptuous portal to enter therein: to make  
 the pauement shine, to fill his bedde full  
 of feathers, to couer it with silke, or else  
 to decke it with curtaines or canapp: for  
 it is w<sup>r</sup>itten: when he dyeth, of all these  
 things nothing shal he receiue, ne yet his  
 glozy or pompe shall follow him.

Pro. 30.

Esay. 40.  
Psalm. 30.

Psalm. 42.

Of the vncleannesse of mans heart. Chap. 39.

**T**here is no man that can boaste of  
 the cleannesse & puritie of his heart:  
 for as much as euerye one of vs, hath

Iacob. 3.

1. Iohn. 3.

D. 4.

offen-

offended God in many thinges. And if we shall say we haue no sinne, we deceiue our selues, and the trueth resteth not in vs. What man is he that can say wyth the Apostle: I doe not knowe my selfe guilty in any thing, and yet for all that I am not iustified: Who is he that can say thus: if there be any such, we may well prayse him. Beholde euen amongst the Saints of God there haue bin found some chaungeable: and the very heauens are not cleane in his sight, no not his Angels, for in them he hath founde wickednesse. How much more then is man abhominable & vnprofitable in the sight of God, which hath drunke (as it were) the water of Iniquitie & sin: ) Therefore did it repent God that he had made Man, because his malice and frowardnesse was greate vpon the earth, and his thoughts were alwaies enclined vnto euill: for this cause being inwardely moued wyth sorrowe, he destroyed Man, whome hee had made in the first age.

But yet for all this, the iniquitie of Manne did abounde, and the Charitie of many waxed colde. All men went astray,  
and

1. Cor. 4.

Iob. 15.

Iob. 4.

Gen. 6.

Rom. 5.

and were become vnprofitable, and there was not one that did good, no not one. For the whole life almoste of mortall men, is full of sin & iniquitie, insomuch, that scant-ly one can be founde, which doth not decline on the lefte hand, which doth not re- turne to his former wickednesse againe, and pine away in vnclene corruption: but rather to encrease their offences, they doe brag and boast when they haue done amisse, & reioice in their wicked doinges: they are replenished with all pride of ab- homination: as with malice, fornication, couetousnesse & pride: they be also fraught with enuy, man-slaughter, contention, deceit, euill will, and hatred: they may be whisperers, tale-bearers, & seditious persons: hatefull to God, contumelious, proud, high minded, inuentors of mischief, disobedient to their parents, without dis- cretion, without order, without loue, without keeping of league or promise, and without mercy. With such men, yea, and with worse, the worlde doth abound, as wyth men of sundry sectes, with ty- rauntes, disloyall subiectes, committers of Symony, committers of rapes, hypo-  
erites,



crites, ambitious persons, couetous men,  
 robbers, pirates, violent spoylers, extor-  
 tioners, vsurers, forgers of instruments,  
 committers of sacriledge, with traytors,  
 and lyars: with flatterers, and deccitfull  
 menne: with sowers of debate and subtile  
 persons: with gluttons and dzunckardes:  
 with adulterers and incestuous persons:  
 with effeminate and lewd men: with such  
 as be slow and negligent to do good: with  
 such as be vaine and prodigall, furious  
 and angry, impatient and vnconstante:  
 with sozcerers and soothsayers: with per-  
 iured and cursed men: with p̄sumptu-  
 ous and arrogante: with those that be  
 harde of belæfe, and desperate: and to  
 conclude, wyth all kinde of ambitious  
 men. But as the smoke vanysheth a-  
 waye, euen so shall they decaye: and as  
 the Waxe doth melt befoze the fire, euen  
 so shall sinners befoze the face of God.

Psalm. 67.

Of the griefes and tormentes which euil men  
 do suffer at the houre of death, Chap. 40.

**T**he euil liuers do suffer foure pains  
 at their death: The firste is the an-  
guysh of the bodye, which is so greate  
 and

and so extreame, that the like neuer was  
 nor is felte in this life at any time, befoze  
 the dissolution of the soule from the body.  
 For it seemeth in some men through the  
 greate payne they doe sustaine in their  
 trance, without any motion, that they do  
 make away themselves: for the violence  
 which they suffer is so strong and incom-  
 parable, bycause those naturall bondes  
 and knottes betwæne the bodye and the  
 soule, are broken in sunder. Whereupon  
 the Prophet lamenting, saith thus in the  
 Psalmes: The tormentes of death haue  
 besette me rounde aboute: there is not so  
 much as one member, no not one ioynte  
 in the whole bodye, which is not stret-  
 ched in that intollerable dolor and pang.  
 The seconde payne is, when the body  
 being altogether wearied and spoyled of  
 his strength, the soule doeth see in a mo-  
 ment more fræly, and with much more  
 libertie all the good and euil dædes which  
 the man hath done in all his life time,  
 which al are presented befoze the inward  
 eyes of the soule. And this torment is so  
 great, & the calling of things past to remē-  
 brance is so græuous, that the soule it self  
 beyng

Psalm. 117.  
 114.

being thereby very much troubled, is forced to declare and rehearse. Whereupon the Psalmist saith: The flowing or running streames of Iniquity haue troubled me: for, as the running streames come with great violence and force, and seeme to ouerthrowe and caste downe all things they finde in the waye: euen so shall the naughtie man at his death sodainly beholde the workes which he hath done, be they good or euil. The third paine is, when the soule beginneth to iudge iustly, and doth see all the tormentes of Hell (which be due vnto him for his sins) approach neare, and as it were ready to fall vpon him: Whereupon the Psalmist saith: The dolors of Hell haue compassed me about. The fourth torment is, when the soule yet remaining in the bodie doth beholde and see wicked spirits ready to receiue it: at which instant the griefe and torment is such, and the feare so great, that the silly soule being in greate anguish, returneth and recopleth backe againe, so long as it may, into the body, that thereby it may redēme some part of the time, in the which it shall be in captiuitie.



Of the comming of Christ at the houre of euery  
mans death. Chap. 41.

**B**oth good and euill men, before the  
soule departe from the body, doe see  
Christ vpon the crosse. The euil and wic-  
ked man doth see him to his confusion,  
that he may be ashamed and blush, in that  
he is not saued by the bloud of Christ, his  
offence so requiring: and therefore in the  
Gospel it is said to wicked and euil men.  
They shal behold and see him whom they  
haue pierced and wounded: which is vn-  
derstood, at the coming of Christ to iudge-  
ment: and also at his comming at the  
day of euery mans death. But the good  
man doth beholde Christ vpon the crosse  
to his great ioye: as we gather by the  
wordes of his Apostle which saith: vntill  
the day of death, when Christe vpon the  
Crosse shall appeare vnto the good and e-  
uill. And Christe himselfe saith of Saint  
Iohn the Euangelist: I will that hee re-  
mayne so vntill I come, that is to wæte,  
I will that he remaine in Virginitie vn-  
till I come to his death. Wee reade of  
foure commings of Christe: two of them  
be visible, and two inuisible. He came vi-  
sibly

Iob. 19.

Zacharie. 12.

1. Tim. 6.

Iohn. 21.

ohn. 34.

Apocal. 2.

sibly in humilitie to redēme the worlde?  
 and he shal come visibly in his Maiesty to  
 iudge the worlde. Of his inuisible com-  
 mings the first is when he commeth into  
 the mind of man by Grace, according to  
 the saying of our Lorde in *Saint Iohns*  
*Gospell*, we shall come vnto him & dwell  
 with him: The second is at the death of  
 euery man. And therefore (saieth *Saint*  
*Iohn* in his *Apocalipse*) Come vnto me  
 Lord *Iesus*. At whose comming that we  
 may be found watchfull and diligent ser-  
 uants, let vs endeuoꝝ our selues to serue  
 and feare him in holines and purenesse of  
 life, to whom with the father, and the holy  
 ghost, be all honour, Maiestie,  
 Glorꝝ, Power, and do-  
 minion foꝝ euer  
 and euer.



# The third Booke,

of the Mirror of  
*Mans life.*

Of the putrifaction of the Body when the  
Soule is departed. Chap. i.

**T**he soule of man (sayeth the Prophet) shall departe from him, and he shall returne againe into the earth from whence he came. In that day, all his thoughtes and worldly inuentions shall perish. Psalm. 145. How many and howe wonderfull greate are the imaginations of mortall men about worldly prouision: but when death shall pꝛeuent them, all their deuises and inuentions shall scone banishe away and they shall quite decay, euen as the shadowe when it declineth, or as the Grasshoppers, which scone are shaken from the graine. Psalm. 108. Furthermore, when the bodye and soule are seperate a sunder, then shall they forsake with greate grief and sorrow, such things as they loued in this life most dearly. For there is a terme



most gorgeously in hys Princely throned  
The Courtier that walked in sumptuous  
attyre, lyeth now in the earth vnseemely  
to be holde: and he that was fed with de-  
licate fare, is now to be deuoured of  
wormes in the ground.

Of the heauie remembrance of the  
damned soules. Chap. 2.

Booke of  
Iesus. 7.

**T**he tormentes of wicked men shal be  
the worme, & fire. And both of these  
haue sundrie operations. For y<sup>e</sup> one wor-  
keth inwardly, and the other tormenteth  
outwardly. The worme which worketh  
inwardly, doth alwayes eate and deuoure  
the heart: and the fire which tormenteth  
outwardly, doth alwayes burne and con-  
sume the bodie: The worne of the (sayth  
the Prophet) shal neuer die, and their fire  
shal not be quenched. Our Lord wil send  
fire and wormes for their flesh, that they  
may burne and feeble the smarte for ever.  
The worne of conscience shal bere them:  
repentance shal trouble them: & perplex-  
itie of minde shal torment them. For  
they being fearefull and tymorous, shall  
call to remembraunce their sinnes, and  
their

Booke of  
wisdom. 4.

Wisdom. 5.

their owne wickednes shal bewray them:  
and thus they shal say within themselves:  
What goodnesse haue we procured by our  
Hypocrysie: or what profite haue we obtained  
by worldly pompe and vanitie: and what  
can our riches nowe auaille vs: All these  
thinges are gone and past, euen as the  
shadow, or as the shippe which passeth o-  
uer the raging waves, whose track is ne-  
uer seene agayne. So we mortall men  
which are borne in this world, do quickly  
perish and decay, and swiftly approach vn-  
to our end. Of vertue we are scarcely a-  
ble to shewe any signe at all, but we are  
consumed in our owne malice and wicked-  
nes. Therefore with great vexation of  
minde shall the damned soules often re-  
member these things, which with great  
mirth & ioyfullie they did commit in this  
life: that the remembrance thereof may  
augment their payne, whom the sting of  
sinne prouoked to wickednesse.

Of the vnprofitable repentance of  
the damned. Chap. 3.

**T**hey shall say vnto themselves repe-  
nting: we haue gone astray from the  
way

luke.23.  
poc.6.

Be  
lel

luke.16.

waie of truth, and the light of righteouſ-  
neſſe hath not ſhined vpon vs. Then ſhall  
they crie vnto the Mountaines, and ſaie,  
O you Mountaines fal vpon vs, and you  
Hils couer vs. They ſhall repent to their  
paine, but their conuerſion ſhall not  
obtaine pardon. For it is according vn-  
to Juſtice, that thoſe which woulde not  
repent when they might, ſhall not (when  
they deſire obtaine mercie. GOD gaue  
them opportunitie and ſpace to repent, &  
they abuſed his time of long ſufferance:  
and therefore ſayde the rich man which  
was tormented in Hell: O father *Abra-  
ham*, I beſeeche thee that thou wouldeſt  
ſend *Lazarus* vnto my fathers houſe, that  
hee may ſignifie vnto them what is be-  
come of me, leaſt that they alſo fall into  
this place of torments: vnto whome it  
was anſwered, that they had the Lawe  
and the Prophets, let them heare them:  
he did immediatlie replie, ſaying: No fa-  
ther *Abraham*, they wil not giue eare to  
them, but if anie of thoſe that be dead ſhal  
go vnto them, they will repent. The rich  
man then being in Hell did repent him:  
But becauſe he knewe, that his repen-  
tance



tance did nothing auaille him, he desired it might be declared vnto his brethren, that they might do fruitfull repentance in this world. For that it doth then profit a man of sin to repent him, whilest as yet he may commit anie sinne.

Of the manifolde and diuerse paines  
of Hell. Chap. 4.

**T**HE paines of Hell are many, and of diuerse sortes. The first paine is the paine of fire. The second is the paine of colde. Of these two our Lord speaketh in the Gospell, where he saith: there shall be weeping and wayling with gnashing of teeth, which is by reason of the colde. The third paine of Hell is, the foule sa-  
uour: and of these three paines the Psalmist maketh mention when he saith: fire Brimstone, and the spirit of great tempests. The fourth paine shall be Wormes, which shall neuer cease. Whereof the Prophet saith thus: Their Worme shall not dye, and their fire shall not goe out, for it shall neuer be extinguished. The fifth paine shall be the sharpe whippes of the torments: whereupon the wise man saith thus: Judgements are prepared for  
I.iii. blas

Matth. 13.

Psal. 10.

Esa. cap. vlc.

blasphemers, and beating hammers are made ready for the bodies of the foolish. The first paine shall be sensible darkenes, both inward and outward, which *Iob* meaneth when he saith: the land of miserie and darkenes, where is the shadow of death. Of the damned soule speaketh also the Prophet *David* in this sort. And he shall neuer see light. And in another place it is written thus of the damned: The wicked man shall keepe silence in darkenesse. The seauenth payne shal be the confusion of finnes: for then as it is written in *Daniel*. The booke of man's conscience shall be opened, and al his doings shall be made manifest. The eight payne shall be the horrible sight of diuels which shall be seene through sparkes rising out of the vnguentable fire. The ninth shalbe the fiery chaynes wherewith al the parts of the vngodly shalbe linked. These hellish paines are ordained for the wicked & sinfull persons: wherewith shal be tormented those that follow lewde desires and fleshly lustes: those that are extortioners & spoilers of their neighbors: those that are puffed up with enuy and malice

*Iob*. Cap. 10.

*Psalm*. 143.

*1. King*. 2.

*Dan*. 7.

*Apocal*. 5.

lyce, those that haue prouoked Gods be-  
 geante through the multitude of their  
 sinnes: those that are despisers and neg-  
 lecters of the trueth: those that are im-  
 penitent and wilfull offenders and those  
 that are committers of mischief & foule  
 acts, following the wanton and vnlawful  
 desires of the flesh.

Of the vnspeakable anguish and torment of  
 the damned. Chap. 5.

**T**he reprobate whilest they behold y<sup>e</sup>  
 blessed soules, shalbe tormēted with  
 horrible feare, wæping and lamēting for  
 very griefe of mind: and thus shall they  
 say vnto themselves: These be those whō  
 sometime we made our laughing stocks  
 and alwayes had them in derision: we be-  
 ing without sence, did accompt their life  
 madnesse, and their end to become ob-  
 scure and without honour: beholde now  
 they are numbred amongst the childe-  
 ren of God, and their portion is amongst the  
 Saints. It shall be a great punishment  
 vnto the wicked, to beholde the glorie  
 of the blessed. And it may be that  
 the blessed Soules after the ende of  
 iudgement, shall see the reprobate in their

Booke of  
 wisdom, 5.



Psal. 57.

Esa. 26.

Sapient. 5

to

pi

D

A

ture, which saith: The iust man shall re-  
royce when he shall see the tormentes of  
the sinners: But the reprobate shall not  
see the blessed in their glorie, as the Pro-  
phet witnesseth, saying: The wicked shall  
not see the glorie of God. And such shall  
be the talke of sinners in hell: for that the  
hope of the vngodlie is lyke vnto Sawe-  
dust, which is quite carried awaie with  
the winde: or lyke vnto the froath of the  
earth, which is dispersed and scattered a-  
broad by the tempest: and as the smoke  
which is spread abroad with the wind: &  
as the remembrance of a guest of one daie.

Of Hell fire, Chap. 6.

Ezech 20.

Iob. 20.

Esa. 14.

**T**he fire of Hell, is neither nourished  
with woode, nor yet kindled by the  
helpe of anie. But it is created of God, &  
is made vnguenchable from the begin-  
ning of the world. For it is written: He  
shall be deuoured with fire which is not  
kindled. This hellish fire is supposed to  
be vnder the earth, according to the place  
of Esaie, where he saith: the Hell which  
is vnder y<sup>e</sup> earth, is vexed and disquieted  
against thy comming: but euerie place  
is penall to the reprobate, which alwaies

and

and in all places carrie their paine and  
 torment against themselves. I wil bring  
 forth from the midst of thee (saith God)  
 by the mouth of the Prophet, fire which Ezech. 28.  
 shall deuoure thee. The fire of Hell shall al-  
 waies burne, and shall neuer giue light:  
 it shall alwaies yelde thee an extreame  
 heate, and yet shall it neuer consume that  
 which it burneth: it shall alwaies afflict  
 and neuer faile. In Hell the darknesse  
 is exceeding greate, the bitternesse of  
 paines passeth all measure, and the conti-  
 nuance in miserie is without ende. Matth. 22. Cast  
 him bound hand and foote (saith our Sa-  
 uiour, speaking of the sinner) into vtter  
 darknesse, where there shall be weeping,  
 wailing, and gnashing of teeth. Euerie  
 part of the bodie shall sustaine for his sins  
 a proper torment, that the wicked may be  
 punished in that wherein he hath offen-  
 ded. For it is written: Man shall be tor-  
 mented in those thinges, by the which hee  
 hath transgressed: Wherefore he that did  
 sinne with his tongue, was punished in  
 his tongue. And therefore did the proud  
 rich man crie, saying: Father *Abra-*  
*ham* haue pitie vpon me, & send *Lazarus*

Sapien. 16.

Luke. 16.

I. v.

vnto

unts me, that he may dippe the tippe of his finger in water, and coole my tongue, wherein I am tormentted in this burning flame.

Of the darkenesse of Hell. Chap. 7.

**T**he reprobate & damned soules shall not onely be covered with outward darkenesse, but they shall be also enwrap-  
ped in inward darkenes, for so much as they shal be deprived both of the spiritual and corporal light. For it is written. Let the wicked man be taken away, that hee doe not see the glory of God, who onely shal then be for an everlasting light. The reprobate truly shall suffer such grieve & sorrow of mind in their paines, that their thoughts shall be fixt on no other thing but only vpon the vehement anguish and grieve of torment, which they shall feele. It is reported, that a certayne Scoller after his death did appeare unto his Maister, and declared unto him, that hee was a damned soule: forthwith bys Maister demaunded of him, whether there were any questions or controuersies moued amongst the damned soules in Hell: unto whom he made answer, that there was  
nothing

ay. 15.  
ay. 60.



nothing in Hell, but paine and tormente.  
*Salomon* also speaking of the worldling,  
 saith thus: In Hell whether thou makest  
 hast to goe, is neither worke nor reck-  
 ning: knowledge, nor yet *Wisedome*:  
 for there shal be so great forgetfulnesse in  
 the reprobued of God, with such blindness  
 of heart, and so maruellous a confusion of  
 reason, that neither, or seldome, they  
 shall haue any good thought of God, nor  
 scarcely shall take their bzeath, to confesse  
 his holy name: For, from the dead man  
 all acknowledging doth vanishe away e-  
 uen as from one that is not at all. For it  
 is written, the dead shall not praise thee,  
 O *Lord*, neither shall they which goe  
 downe into Hel exalt thy name. Hel shall  
 not confesse thee O *Lord*, and death shall  
 not set forth thy praise.

Booke of the  
 Preacher. 6

The booke  
 Iclus. 17.

Psalme. 113.

Esay. 38.

Of the confusion of paines,  
 Chap. 8.

**G**ive me leave (saith *Iob*) that I *Iob. 10.*  
 may bewaile awhile my griefe be-  
 fore I goe into the land of Darkenesse, a  
 land couered with the dimnesse of death,  
 a land I say ful of miserie and darknesse,  
 where is the shadowe of death, and  
 where

uke. 6.

ay  
ay

b. 24.

where is no order, but everlasting terror, and quaking for ever. There shall be an order in the quantitie of those hellish paines, because, in whatsoever measure you have measured to others in this life, in y<sup>e</sup> same measure shall it be measured you againe, to the end, they which have most grievously offended, may be the sorer punished. For, they which are mightie, shall suffer mightie and great torments. But there shall bee no order in the qualitie of thinges, because such miserable sinners shall go from the extreame colde water of Snow, unto exceeding great heat of burning fire, that the suddaine mutation of those contraries, maye make their torment the more vehement. For I have seene it tried by experience, that if anie cold thing be presently added to the place which is burnt, it shall cause the partie forthwith to sustaine a more ardent and grievous paine.

Of the continuance of the paines in  
Hell. Chap. 9.

**T**HE wicked (sayth the Prophet) are thrust into Hell like Sheepe, and death shall deuoure them. This is spoken

ken after the similitude of brute beastes, Psal. 48.  
 which doe not pull the grasse vpp by the  
 rootes, but feede onelie vppon the tops  
 thereof, that the grasse may grow againe  
 for their pasture: Euen so the vngodlie,  
 being as it were foode to death, that they  
 maye euer be dying. Lyke as the Po-  
 et saith of *Titius*, which alwaies consu-  
 meth in Hell, and yet reuiueth againe, so  
 that still in such sorte he is languishing,  
 that he may euer perish. Then shall death  
 be immortall, and the dead shall liue,  
 which are dead to life: they shall seeke af-  
 ter death, and shal neuer finde it, because  
 they had life, and lewdlie they lost it. Har-  
 ken vnto S. Iohn, who saith: In those  
 daies men shall seeke for death, and shall  
 not finde it, they shal desire to die, & death  
 shall flie from them. O death, how swete  
 and pleasant shouldst thou be to them, vn-  
 to whom thou hast bene bitter: they shall  
 most desire thee, which did most abhorre  
 thee.

Of the euerlasting paines of the dam-  
 ned soules. Chap. 10.

**L** Et no man flatter himselfe and saie,  
 that God wil not alwaies be angrie,  
 and



and that he will not be offended with sinners for euer, but that his mercies are aboue all his workes: because that God, when he is offended with sinners, will not forget to haue mercy vppon them: neither doeth hee hate any thing that hee hath made. Let no man I say, reason in this sort, making that an argument of his error, which our Lorde saith by the mouth of his Prophet: They shal be gathered together euen as a bundle, into the lake, and there shall they be shut in prison, and after many dayes they shall be visited: for man did sinne but for a time, and therefore God will not punish him for euer. O vaine hope, O false presumption of the damned soule. Let him not be deceiued through his vaine error, that he can be redeemed for any price, because in Hel there is no redemption. Sinners shalbe gathered together in the lake, and shalbe shut vp in prison, that is to say, in Hel, where they shal be tormented without their bodies, vntil the day of Iudgement: and after many days, that is to say, after they haue appeared with their bodies in iudgement, they shalbe visited, not

to their saluatiō, but their greter penith-  
ment: for after y<sup>e</sup> daie they shall be moze  
griuously tormētēd. And in another place  
it is thus said: I wil visit their iniquities  
with the rod, and their sins with stripes.  
God therefore is angrie with his prede-  
stinate for a time, because he doth chastise  
euerie child that he loneth, of whom that  
place is vnderstood, where it is said: He  
will not be angrie with thē for euer. But  
God is angrie with the reprobate for e-  
uer, because it is most agréable to iustice,  
that the vngodlie which doth offend God  
for euer, should suffer his reuenge eternal-  
lie. For, although power to sin doth faile  
the sinner, yet doth he neuer shake off the  
wicked will to sin: for it is w<sup>r</sup>itten: The  
pride of them which hate thee O Lorde,  
doth alwaies increase and ascend. The  
reprobate being become desperate, and  
without hope of obtaining pardō at gods  
hands, shall not be made humble & meeke,  
but the hatred and mallice of them shal so  
encrease, that they shall wish hee were  
not, by whose meanes they haue such an  
vnhappie bēing: They shall curse the  
most highest, & shal blasphemie the gret &  
mightie

Psal. 88.

Psal. 88.

mighty God, complaining against him in  
that he hath created them to sustaine pu-  
nishment, and doth neuer encline himself  
to take mercie on them, or else to graunt  
them pardon. Heare what Saint Iohn  
saith: There did a great haile (saith hee)  
fall downe from heauen vpon men, and  
they did blasphemee God for the stroke of  
this Haile, because it was meruailous  
foze. The damned soule therfoze, although  
hee haue lost the power and foze of sin-  
ning, yet alwaies shal he haue the affecti-  
on of wickednesse, and the sting of mal-  
lice still remaining in him: and that  
which was sin to him in this world, shall  
be his punishment and torment in Hell:  
And perhaps it may be reputed there also  
as sinne, but not the desert of sinne. And  
therefoze shall the wicked men through  
the guilt of conscience procured by sinne,  
feele alwaies besides his paine, an inward  
griefe and torment against himselfe. For  
which in his life time he did not wipe  
awaie by repentance, God doeth not for-  
giue it afterwardes by pardon or indul-  
gence. It then appertaineth vnto the  
greate Iustice of him that iudgeth, that  
they



they neuer want the paine of Hell, who in their life were neuer without sinne. Truly they woulde (if they coulde) haue liued for euer, that they might haue sinned without ende or ceasing. For he that forsaketh not sinne in this life, seemeth alwayes desirous for sinnes sake to liue.

Testimonies of the eternall punishmentes and tormentes of Hell. Chap. II.

**W**hich of you (sayth the Prophet) is able to dwel with perpetual deuouring & everlasting fire: or, which of you will sojorne with heates, which neuer shall cease: They shall be (sayth he) smoke in my fury, and as a burning fire all the day long, which shall not be put out in the night, but the smoke thereof shall rise and encrease for euer. I will giue you to be a perpetuall reproch (sayth our Lorde by *Jeremie* his Prophet:) and an everlasting ignominie, which shall neuer be blotted out through Obluion. And they which haue slept vpon the dust or the earth, shall watch (saith *Daniel*) some to obtaine life everlasting, other some to become a reproch that they may alwaies see it. And the Wise man sayth, that after the wicked

K.                      ked

ked and vngodly man is departed out of this life, there shall bee no more hope of him, but his pardition shall fall vpon him out of hand, and he shal be tozne in pæces and neuer shall finde anie medicine or remedie thereof againe. If anie shal adoze the beast and her Image, hee shall (sayth Saint Iohn) drinke of the vine of Gods wꝛath, and shall be toꝛmented with fire and vꝛimstone: and the smoke of his toꝛments shall rise and increase foꝛ euer: neither shall hee rest daie noꝛ night, which shal woꝛship the beast or hir image: The truth it self shal confirm this saying: whe he shall come to iudgement, and reꝑroue the reꝑrobate in these words: Go you accursed into euerlasting fire, which is prepared foꝛ the Diuell and his Angels. If therefore accoꝛding to Gods iudgement, all credite doth consist in the persons of two or thꝛe, howe much more then shall that appeare euident and clære, which is witnessed by the mouth of so many, concerning this truth pꝛoponed.

Of the day of Iudgement. Chap. 12.

**B**Eholde therefore (saith the Prophet) the day of our Lord shall come cruelly,

ly, full of wrath, full of anger and furie, to  
 bring the earth into a desert, & to destroye  
 the sinners thereof. Because the Stars  
 of Heauen, and the brightnesse of them,  
 shall not appeare or be seene, & the Sun  
 shall be darkned in his rising, & the Moone  
 shall not giue forth her light. And I will  
 visit the wickednesse of al the world, & the  
 iniquitie of the vngodlie. I wil also cause  
 the pride of the vnfaythfull to cease, & wil  
 pluck down the arrogancie of y<sup>e</sup> mightie.  
 For al power shall be dissolved, & the hart  
 of euerie man shall consume and waste a-  
 way. Torments & griefes shall possesse the, Esay. 13.  
 they shall mourne as women doe in child-  
 bed, every one of them shall be astonied at Ibidem.  
 his neighbor, & their countenances shall  
 be defaced with fire. That daie shall be a Sophonia.  
 day of anger, a day of tribulation and an-  
 guish, a daie of calamitie & miserie, a day  
 of darknes & obscuritie: yea it shall be the  
 daie of trumpets & of noise, because our Luke. 21.  
 Lord will w<sup>th</sup> hast make an end of all those  
 that doe inhabite the earth. And that daie  
 shall sodeinly come vpon all such as dwell  
 vpon the face of y<sup>e</sup> earth, euen as a snare.  
 For, as Lightning commeth out of the



Thef. 5.

East, and goeth into the West, euen so  
shal the comming of the sonne of man be.  
And as the Thēf commeth vnllooked for,  
euen so shal the sonne of man come in the  
night: and when they shal say amongest  
themselues, Peace and securitie, then  
shal a sodaine death come vpon them, as  
doeth the paine of a woman with childe,  
and they shal not escape.

Of the tribulation that shal go before the  
day of Iudgement, Chap. 13.

Luke. 2.

**T**here shal great tribulation go be-  
fore the day of Iudgement, such as  
neuer was from the beginning of y<sup>e</sup> world  
to this time, neither shal be. And vnlesse  
those daies were shortned, there should be  
none saued. For, nation shal rise against  
nation, & kingdome against kingdome, &  
ther shalbe gret earthquaks euery where:  
there shal be pestilence, hunger, terror, &  
dyuers signes shal appeare in the Hea-  
uens, as in the Sunne, the Moone, and the  
Stars: there shalbe opprellings of people  
vpon the earth, & through the noise of the  
raging seas & flouds, & thzogh the expec-  
tatiō of such horrible things as shal come  
vpon the world, men for feare shal wither  
away.

away. There shal arise vp false prophets,  
 & they shal giue great signes & wonders,  
 so that y<sup>e</sup> very elect of God (if it were pos-  
 sible) should be brought into error. Then  
 shal the man of sin, the sonne of perdition  
 be reuealed, which setteth himself against  
 God, & extolleth himself aboue that which  
 is called or worshipped as G D D, in so-  
 much, that he shal sit in y<sup>e</sup> temple of God,  
 shewing himself as though he were God,  
 whom our Lorde Iesus shal destroy with  
 the breath of his mouth. But before the  
 greate and horrible day, in the which our  
 Lord shal come, *Ely* the Prophet shall be  
 sent, & he shal conuert the hearts of the fa-  
 thers towards their children, & the hartes  
 of the children towards their parentes:  
 with whom also *Enoch* shall come, & they  
 shal prophecie 1260. dayes clothed with  
 sackcloth: and when they shall finishe  
 their testimonies, the beaste which shall  
 rise vp from the bottomlesse Pit, shall  
 warre against them, and shall ouercome  
 and destroy them, and their bodyes shall  
 lye in the strætes of the greate City,  
 which is spirituallly called *Sodome* or *E-*  
*gypt*, where our Lord was crucified. And

Math. 24.  
 2. Thes. 2.

2. Thes. 5.

Ibidem.

Esay. 11.

Malac. 4.

Apocal. 11.

after threē daies and a halfe, the spirite of life shall enter into them againe.

Of the signes going before the latter daie. Chap. 14.

Math. 14

**I**mmediatly after the tribulation of 7 daies which we haue mentioned, the Sun shall be darkned, and the Moone shall not giue her light: the stars shall fall from the heauen, & the powers of the Heauens shall moue, and then shall the signe of the son of man appeare in the Heauen. Then shall all the Tribes of the earth bewaile themselves. The Kings and Princes of

Apoc. 6.

the earth (saith Saint Iohn) the tribunes and rich men, the mightie and the strong: to be short, euery man, be he bond or free, shall seeke to hide themselves in dens amongest the mountaines or rocks, & they shall saie vnto the mountaines, fall vpon vs, & hide vs from the face of him that sitteth vpon the Throne, & from the wrath of the Lambe, because the daie of his wrath is come. And who shall be able to endure it?

Marth. 14.

He shall send his Angels with a trumpet or loude voice, and they shall call together his elect, and gather them from the foure windes



windes and vppermost partes of the hea-  
uens, euen vnto y<sup>e</sup> ends of the earth: Then  
shall our Lord himself (saith y<sup>e</sup> Apostle) at  
the voice of an Archangell, & at the sound  
of the Trumpet of God, come from his  
heauenlie throne, and all they which be in  
their graues, shall heare the voice of the  
son of God, and then God shall proceed to  
the resurrection of iudgement and dam-  
nation. Death & hell shal surrender their  
dead which shall be in them, and euery eie  
shal see, yea, euen they which haue prickt  
against him: & all the Tribes of the earth  
shall mourne. Then shall they see the son  
of man comming in a cloude with greate  
power and maiestie. But our Lord shall  
come to reuenge the wickednesse of the  
worlde, not with his Apostles onely, but  
also with y<sup>e</sup> senators of his people: wher-  
vpon the wise man saith thus: Her hus-  
band a noble man in his gates, when we  
shall sit with the Senatours of the earth  
&c. For they also shall sit vpon the twelue  
seates of the Tribes of Israel. I did looke  
saith the Prophet *Daniel*, vntill the thro-  
nes were set vp, and the auncient of the  
daies sate him down: his garmēt was as

1. Thes. 4.

Iohn. 5.  
Rom. 2.

Apoca. 20.

Luke. 22.

Prouerb. 3

Math. 10.  
Capite. 7.

white as the snowe, and the haire of his head were as cleare, & as white as woole: his tye were the flames of fire, and the wheeles therof were burning fire: and from his countenance proceeded a raging streame of fire. Thousands of thousands did minister vnto him, and ten hundred thousand did assist him. Our Lord (saith *David*) will come openly, he is our God, & wil not keepe silence: fire shal burne in his sight, and there shal bee a mightie great tempest round about him. He hath called vpon the Heauen from aboue, and the earth belowe, to iudge or descerne his people. Then shal all nations be gathered together before him, and he shal sepe- rate the one from the other, as the shepe- heard doth sepe- rate his Sheepe from his Kid- des, and he shal sette the sheepe on the right hande, and the kiddes on the lefte.

Of the Power, Wisedome, and Iustice  
of the Iudge. Chap. 15.

**O** How great shall the trembling and feare be in that day? What weeping & wayling shal then be heard: For if the pillars of Heauen do tremble & shake for feare at his comming, if the An- gels

Isa. 49.

Isa. 25.

Isa. 21.

Isa. 26.

gels of peace shall then weepe bitterly, Esay. 34.  
 what shal sinners do: if the iust man shall  
 very hardly be saued, how then shall the  
 wicked and sinfull men shew their faces?  
 Therfore doth y<sup>e</sup> prophet *David* exclaime  
 and say, Lord enter not into iudgement  
 with thy seruant, for in thy sight no man  
 shall be iustified: and againe: If thou Psalme. 14.  
 God shalt obserue & marke iniquities, Psalme. 14.  
 Lord who shall be able to sustaine it: For  
 what is he that doth not feare a most iust,  
 a wise, and most mightie Iudge: I call  
 him a most mighty Iudge, bicause no mā  
 can auoyd his sight: he is a wise Iudge,  
 bicause the faults of men can not be hid-  
 den from him: & he is a most iust Iudge,  
 bicause no man can corrupte him. If we  
 looke for courage, he is molle strong in  
 force & wise in harte. If equitie in iudge-  
 ment should be required, ther is none that  
 dareth beare witnesse for me. If I should  
 iustifie my selfe, my owne mouth wil con-  
 demne me. If I shall show my selfe as an  
 innocent, it shall declare me to be but fro-  
 warde & wicked, although I doe appeare  
 simple. He said the word, & al things were  
 made: He gaue commaundement, & they



Ieruch. 3.

Ialm. 103.  
Iom 9.

Iidem.

Rom. 14.  
Philip. 2.Ialm. 133.  
Ieb. 4.  
Iier. 17.

ccle. 11.

Ieb. 4.  
Ial. 7.Ietius lib.  
e. confola.  
Iilosopho.

were created: He calleth vpon the stars,  
 & they answer, we be hère: He maketh  
 his Angelles spirites, and his ministers a  
 flame of fire, vnto whose will nothing  
 doth resist, & vnto whom no word is im-  
 possible: And at whose name euerie knée  
 doth bow, as well of those that be in hea-  
 uen as vpon the earth, or vnder the earth.  
 His sight no man can flie (as the Prophet  
 saith) For if I shal (saith he) ascend vp in-  
 to the heauen, thou art there, if I shal de-  
 send into hell, thou art at hand also. He  
 is the searcher of the reines and hearts:  
 vnto his eies all things are open. He nu-  
 mbereth & telleth the drops of raine, and the  
 sands of the Sea. God is the Lord of  
 knowledge, for he hath the knowledge of  
 all things before they come to passe. Hee  
 is priuie vnto euerie thing, and a sercher  
 out of secret & hidden things. No mā can  
 be hidden from him, as the Apostle saith:  
 Ther is no creature inuisible in his sight.  
 He is a iust & a stout Iudge, & a long suf-  
 ferer: who neither for praier nor for hire,  
 for loue nor hate, doth once decline frō the  
 path of righteousness, but alwaies mar-  
 ching in y<sup>e</sup> high way, passeth ouer no euill  
 vnpu-

unpunished, ne leueth any good dæd vnrwarded. Therfoze can no mā corrupt him according to þ̄ Psalmist. Thou Lord rewardst euery one according to his deserts

Psalm. 61  
Ierc. 18.

Of Gods Iudgement. Chap. 16.

**W**hat is he that wil not feare þ̄ kinde of examination, wherin þ̄ self same shalbe both the accuser, the aduocate, and the iudge: for he shalbe the accuser, when he shall say vnto the wicked: I was hungry, and you did not giue me to eate: I was thristie, & you gaue me not to drinke. He shal play the aduocate, when he saith. As long as you did it not to any one of these little ones, so long you did it not to me. He shal sustaine the persō of a Iudge, when he doth inferre this of that which he saide befoze: Get your hence away from me, you accursed, into euerlasting fire. No witnes shall be necessary in þ̄ iudgement, for that then the secrets of darknes shalbe most manifest. For there is nothing hidden which then shall not be reuealed: The bookes of mens conscience shal then be opened: then shall the dead be iudged of those thinges which be witten in the booke, for their woꝝkes shall follow them.

Math. 25.

Idem.

1. Cor. 4.  
Daniel. 5.

pocal. 10.

ma. 2.

alm. 31.

hn. 5.

pocal. 3.

ech. 7.

pocal. 18.

ath. 6.

ch. 18.

**O** Lord what great shame or abashment  
shal then be among sinners: What confu-  
sion shal there be, when their most detest-  
able crimes shal be euident and manifest  
vnto al men: Blessed be they (saith y<sup>e</sup> pro-  
phet) whose sinnes are forgiven them, &  
whose offences are couered. For there can  
be no appeale made from y<sup>e</sup> sentence. By-  
cause the father hath giuen all iudgement  
vnto his sonne: who shutteth & no man o-  
peneth: who openeth & no man shutteth:  
for the mouth of our Lord hath spoken it.

That nothing shall profit the damned  
soules. Chap. 17.

**T**hen shal not riches profit them, their  
worldly honours shal not defend them,  
their friends shal not helpe them, nor  
their golde & siluer shal not be able to de-  
liuer them in the day of our Lords fury.  
Al the Kings of the earth shal wepe and  
lament, when they shall see y<sup>e</sup> smoke of the  
fire, for feare of their tormēt's. What thē  
shal you do in the day of our Lords fury.  
in the day of visitation and calamity com-  
ming a far off: vnto whose helpe will you  
haue recourse: Euery man shal beare his  
own burthen: The soule that sinneth shal  
dye



dye. **D** straight iudgement wherein men Math. 12.  
 must make an accompt not of their deedz  
 onely, but of euery idle worde which they  
 haue spoken. This must they do in y<sup>e</sup> day  
 of iudgement; on the which day the debte  
 which the interest shall be demaunded of  
 them, euen vnto the last farthing. **Who** Math. 18.  
 can therefore flye away from the wrath of  
 him which shall come? The sonne of man  
 shall send his Angels, and they shal wæd  
 from his Kingdome al scandalles and of-  
 fences, and those which haue committed  
 wickednesse: and they shal also binde bun-  
 dles oz faggots to burne. & shal put them  
 into the chimney of the hot burning fire,  
 where there shall be wæping & wayling  
 with gnashing of tæth: mourning & cry-  
 ing with terrible payne: noyse & clamor:  
 feare and trembling: grieve and sorrow:  
 darkenesse and anguish: bitternesse and  
 misery: penury and torment: with grieve  
 of mind, sadnesse, and forgetfulnesse, con-  
 fusion, wrestings, pinchings, sharpnesse  
 and terror, hunger, thirst, colde & heate,  
 bymstone and burning fire which shal en-  
 dure for euer and euer.

F I N I S.



# Speculum humanum;

*Made by Ste. Goffson.*

O What is man? or whereof might he vaunt?  
From earth and aire, and ashes first he came:  
His tickle state, his courage ought to daunt:  
His life shall flit, when most he trusts the same.  
Then keepe in minde thy moolde and Eckle frame:  
Thy selfe a naked Adam shalt thou finde:  
A babe by birth both borne and brought forth blind:  
A drie and withered reede, that wanteth sap,  
Whose rotten roote is rest, euen at a clap:  
A signe, a shew of greene and pleasant grasle  
Whose glyding glorie sodeinlie doth passe.  
A lame and lothsome limping legged wight  
That daily doth Gods frowne and furie teele,  
A crooked cripple, voide of all delight,  
That haleth after him an hauling heele,  
And from Hierusalem on stilts doth reele:  
A wretch of wrath, a sop in sorrow lowst,  
A brused barke with billowes all bedowst,  
A filthie cloth, a stinking clod of clay,  
A sacke of sinne that shall be swallowed aye,  
Of thousand hels, except the Lord do lend  
His helping hand, and lowring browes vnbend.  
The prime of youth, whose greene vnmellowd yeres  
With hoised head doth check the lostie Skies,  
And sets vp saile, and sternlesse ships ysteares,  
With wind and waue at pleasure sure he flies:  
On euery side then glance his rolling cies:  
Yet hoary haire do cause them downe to drowp,  
And stealing steps of age do make him stoup.  
Our health that doth the web of wo begin,  
And pricketh forth our pampred flesh to sin.

By

By sicknesse soakt in many maladies,  
Shall turne our mirth to mone, and howling cries;

The wreathed haire of perfect golden wire,  
The christall eies, the shining Angels face  
That kindles coales to set the heart on fire,  
When we doe thinke to runne a royall race,  
Shall sodeinlie be gauled with disgrace,  
Our goods, our beautie, and our braue araie,  
That seemes to set our hearts on hoigh for aie:

Much like the tender floure in fragrant fields,  
Whose sugred sap sweet smelling fauour yeelds,  
Though we therein doe dailie laie our lust,  
By dint of death shall vanish vnto dust.

Why seeke ye then this lingring life to saue,  
A hugie heape of bale and miserie?

Why loue we longer daies on earth to craue,  
Where carke, and care, and all calamitie,  
Where nought we finde but bitter ioylitie?  
The longer that we liue, the more we fall,  
The more we fall, the greater is our thrall,

The shorter life doth make the lesse account,  
To lesse account the reckning soone doth mount,  
And then the reckning brought to quiet end,  
A ioyfull state of better life doth lend.

Thou God therefore that rules the rolling Skie,  
Thou Lord that lends the props whereon we staie,  
And turnes the spheares, and tempers all on hie,  
Come, come in hast, to take vs hence awaie:  
Thy goodnesse shall we then engraue for aie,  
And sing a song of endlesse thanks to thee,  
That deignest so from death to set vs free:

Redeeming vs from depth of darke decaie.  
With foure and twentie Elders shall we saie,  
To him be glorie, power, and praise alone,  
That with the lambe doth sit in loftie throne.

FINIS,